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ABSTRACT

The purpose of this guidebook is to give teachers in British Columbia, Canada a practical resource that will help address issues pertaining to the 500th anniversary of the first European contact with the Americas. The document is a resource teachers can use to get students to think about, talk about, or reflect on the 500 years of contact between the indigenous and nonindigenous people of the Americas. The guide has information on resources useful to teachers at all grade levels, and approaches the topic of indigenous peoples from various perspectives including historical and cultural The material presented is designed to be useful to teachers in addressing such specific issues as land claims and the history of the indigenous peoples' resistance to the European occupation. The guide contains the following sections: (1) "Indigenous Life in the Americas before 1492"; (2) "Conquest/First Encounter"; (3) "Resistance"; (4) "Land Issues Today"; (5) "Primary"; (6) "Early Intermediate (Intermediate)"; and (7) "Late Intermediate (Secondary)." The final section "Resources," provides annotated lists of resources under various categories including recommended reading, books, audio visual, magazines and newspapers. Contains about 50 titles. (SG)

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500 Years and Beyond

A Teachers' Resource Guide

CoDevelopment Canada

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Cover: My name is Rodd Cooper. I'm in grade 11 attending Burnaby South. I have native background of Cree. I'm only half Cree from my mother's side and my dad was English. Although I was not brought up around my culture I have tried to keep in touch with it through my art work.

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500 Years Ago

If I could draw a picture,
for the people 500 years ago,
I would use blue for the way they felt,
red for the blood and the sorrow,
black for the reality of the day,
but gold for the hope of tomorrow.

Kristil Hammer
Grade 7
Saseenos Elementary
Sooke, B.C.

500 Years of Cultural Resistance

"To view 1492 and the following 500 years
from the position of those who arrived to the continent
cannot be the same as the outlook of those of us who were already here."

Latin American Council of Churches

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Introduction

The Last and Next 500 Years

Pat Clarke

Occasions such as 500th anniversaries are usually marked by celebrations and congratulations. The 500th anniversary of European contact with the indigenous people of what became known as the Americas is quite different. It is without question a significant event and as 1992 aproached it was seen by many as a year to celebrate the accomplishments of Europeans in the "New World". Ironically, if the 500th had occurred in say, 1952 or 1972, it would have indeed been marked by fêtes, feasts and fireworks, and would have no doubt been a great celebration.

Instead of a celebration, this anniversary has become an occasion for reflection, assessment and "rethinking". The 500th anniversary of Columbus' arrival on this continent has become a time for the people most affected by the European contact, the First Peoples of the continent, to at long last relate their story and tell us about the last 500 years from their perspective.

This is not to say they have not been trying to do this until now. The crucial difference is now their voices are being listened to. We, of European ancestry, are finally realizing we have something to learn from the First Nations. In particular, our growing awareness of the consequences of our depredation of the environment is causing us to begin to have a greater appreciation of how indigenous people have traditionally had a more sensitive and spiritual relationship to the earth. In the context of current conditions, their relationship with the land is of obvious relevance. The First Nations are the people who may be able to show us how to "walk softly on the earth".

There is also the issue of how we have recorded and told the story of the past 500 years. This anniversary is bringing forward some interesting and important reconsiderations of the history of relations between Europeans and indigenous peoples. We have begun, finally, a process of critical reflections on our past. This review, and the dialogue that comes from it, will be the beginning of a mutual understanding that may begin to address the injustices of the past.

For these two reasons alone the 500th anniversary of European presence in the Americas is an event which is rich in potential as a "teachable moment". We can consider, for example, the possibilities the occasion presents as an opportunity to analyze different perspectives of how indigenous people and Europeans viewed the same event, or how the ethnocentrism of the Europeans affected their ability to learn as much as they might have from the First Nations. There are obvious lessons for the present in so much of what has happened over the last 500 years. Our success in getting students to reflect on the past will have a great impact on the quality of the next 500 years, especially if we teach with a view to the importance of social justice and human rights.

There is an emerging view of what a good education really is. A consensus seems to be growing that a good, relevant and contemporary education is a learning experience that gives children an opportunity to develop a broad and global sense of perspective, and awareness of the interrelated nature of the world and the connections between its peoples and, perhaps the most important of all, a hopeful and constructive vision of the future. The 500th anniversary gives teachers an opportunity to address all of these elements.

The purpose of this book is to give teachers in B.C. a practical resource which will help them address the issues presented by the 500th anniversary. It is a resource teachers can use to get students to think about, talk about or reflect on the 500 years of contact between the indigenous and non-indigenous people of the Americas.

The book has material and information on resources of use to teachers at all grade levels. It approaches the topic of indigenous peoples from various perspectives including historical and cultural. Teachers will find material in the book useful in addressing specific issues such as land claim issues and the history of indigenous peoples' resistance to the European occupation.

In general the book is an excellent starting point for students' investigation of the Native Peoples' story.......a story which has for so long gone untold and unknown. Our students can be the first generation to have a truly empathetic understanding of the history of the first nations of the Americas.

Pat Clarke is the director of the Global Education Project in B.C.

Continental Conference "500 Years of Indian Resistance"

1992 & Beyond: 500 Years of Indigenous, Black and Popular Resistance

Maxine Pape

The 500th anniversary of the arrival of Columbus to the "New World" provides the indigenous people of the Western Hemisphere with a unique opportunity to present themselves to the world. This is a significant time to put forth a unified vision of our cultural legacy, our spiritual heritage, our perspective on history, our visual and performing arts, and ideas about the role of our spirituality in today's world.

We cannot join government celebrations marking the "civilization" and "development" of our homelands. We cannot ignore the experiences of our ancestors, our peoples and our lands. but WE CAN give voice to our history and join together continent-wide to build our vision for continued life with justice and dignity.

There are many paths that may be followed to educate Canadians about the colonial mentality still in existence in dealings with First Nations in our fair country. It is possible to complete local history and record the systematic destruction of both our people and our homelands and to prove beyond any doubt that these were, and are, calculated decisions designed to change and conquer. I spent many years documenting the Canadian mentality. I wanted to believe it was all accidental, a land mistake here, a misunderstanding there, a little error in judgement. I spent a career carefully trying to correct those mistakes. The real value of those years was in the shared experience and how that affected our quality of life.

"I am involved in the 1992 and Beyond Co-ordinating Committee because it marks a positive beginning to the next 500 years. Beginning in 1992 we can join together to give voice to our place in history, and beyond this year we will continue to support each other."

Maxine Pape is a proud member of the Nanaimo Band and the Saanich Nation, a political activist and First Nations educator

Discovery

Ronald Wright

God cannot alter the past, historians can.

Samuel Butler

History is a set of lies agreed upon.

Napoleon Bonaparte

History begins for us with murder and enslavement, not with discovery.

William Carlos Williams

In 1992, the West — by which I mean nations and cultures that are either European or derived from Europe's expansion of the past 500 years — celebrates the quincentenary of Columbus's first voyage from an "old" world to a "new". Conventional history, written by the winners, has always taught us that this "discovery" was one of mankind's finest hours.

The inhabitants of America saw it differently. Their ancestors had made the same discovery long before. To them, the New World was so old it was the only world: a "Great Island," as many called it, floating in the primordial sea. They had occupied all habitable zones from the Arctic tundra to the Caribbean isles, from the high plateaux of the Andes to the blustery tip of Cape Horn. They had developed every kind of society: nomadic hunting groups, settled farming communities, and dazzling civilizations with cities as large as any then on earth. By 1492 there were approximately one hundred million native Americans: a fifth, more or less, of the human race.

Within decades of Columbus's landfall, most of these people were dead and their world barbarously sacked by Europeans. The plunderers settled in America, and it was they, not the original people, who became known as "Americans".

Conventional history, even when it acknowledges the enormity of this assault, has led us to assume that it is finished, irrevocable; that America's people are extinct or nearly so; that they were so primitive, and died so quickly, they had nothing to say.

Unlike Asia and Africa, America never saw its colonizers leave. America's ancient nations have not recovered their autonomy, but that doesn't mean they have disappeared. Many survive, captive within white settler states built on their lands and on their backs. In the Andes, 12 million people still speak the language of the Incas: the murder of Atawallpa* in 1533 and violence of today's Shining Path are parts of the same story. Central America has 6 million speakers of Maya (as many as speak French in Canada): if Guatemala really had majority rule, it would be a Maya republic. In Canada, in 1990, Mohawks took up arms in the name of a sovereignty that they believe they have never ceded to Ottawa or Washington.

If these facts surprise us, it is because for five centuries we have listened only to the history of the winners. We have been talking to ourselves. It is time to hear the other side of the story that began in 1492 and continues to this day.

Excerpt from Wright, Roland. *Stolen Continents.* Toronto, Penguin, 1992. Ronald Wright's previous books include *Cut Stones and Crossroads* and *Time Among the Maya.* Born in England and educated at Cambridge University, he lives near Port Hope, Ontario.

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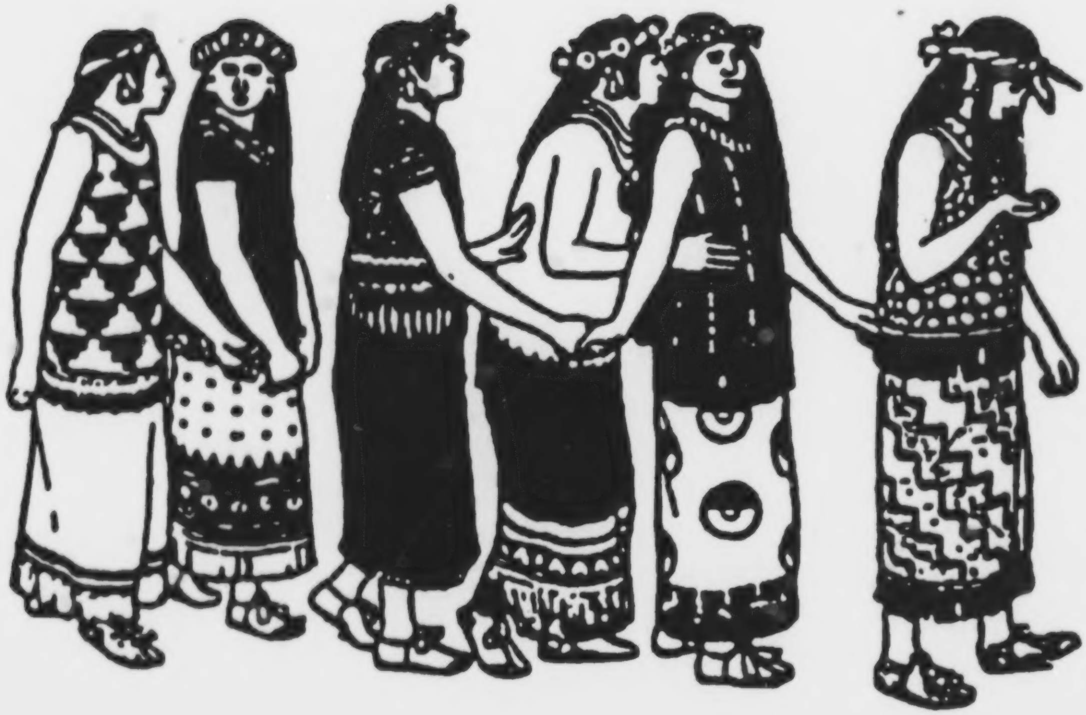
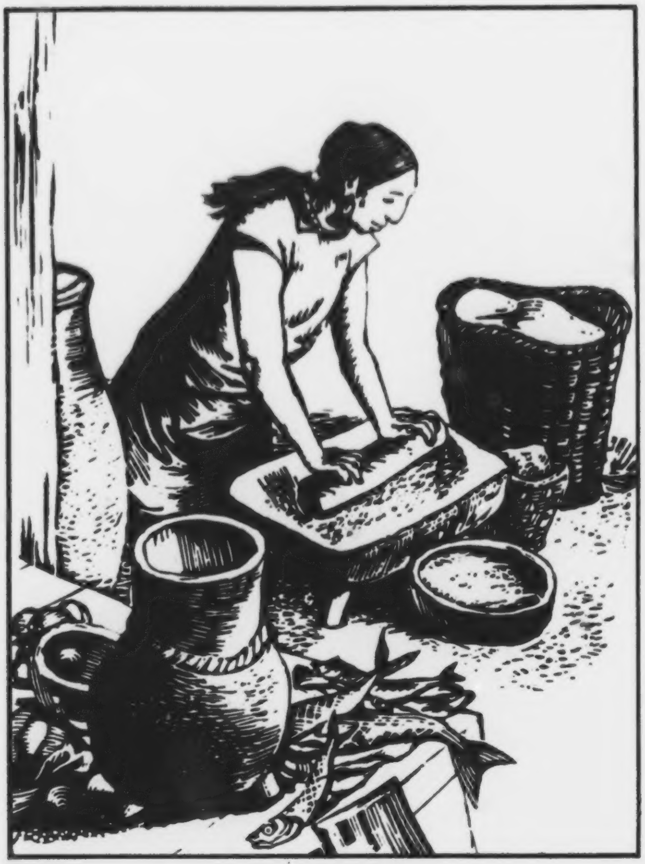
*also spelled Atahualpa



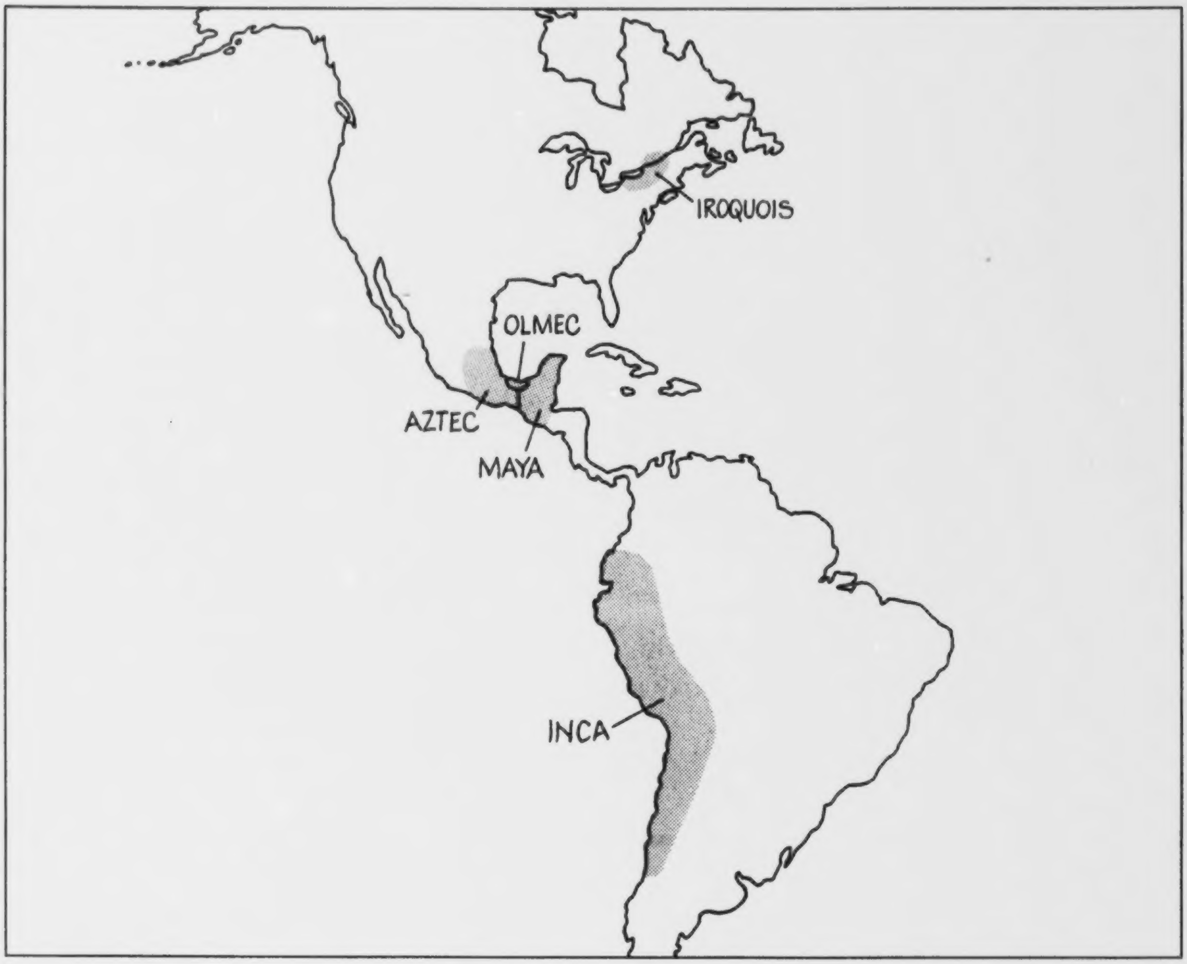


Section I

Indigenous Life in the Americas before 1492

Let the day begin, let the dawn come.
Give us many good paths, clear and straight paths...
Let the people have peace, peace in abundance,
and be happy, and give us good life and a useful existence.

Pop Wuj
Sacred Book of the Quiches



Introduction: Indigenous Life in the Americas

When the Europeans arrived in the Americas there existed civilizations that were highly developed culturally, politically, and socially. The Native People of the Americas had cultivated crops such as squash, corn and potato for generations and introduced Europeans to these vegetables. The turkey, which became a favourite poultry for Europeans, was first domesticated by the people of the Americas. Their arts were elaborate and intricate. These included sculpture, weaving, carving, ceramics and metalwork of such outstanding quality they are considered international treasures. The Native People of the Americas also introduced Europeans to many medicinal plants and cures for a variety of diseases. In many parts of the Americas indigenous peoples' societies were governed by law as well as tradition. There were distinct and complex languages and writing systems. The Americas before Columbus clearly rivaled Europe in its development and cultural sophistication. These were civilizations from which Europeans obtained a great deal and could have, if their attitudes had allowed it, gained much more.

Tenochtitlán: A First Look

We were amazed...on account of the great towers and temples and buildings rising from the water, and all built of masonry. And some of our soldiers even asked whether the things we saw were not in a dream.

Bernal Diaz, Spanish Soldier, 1519

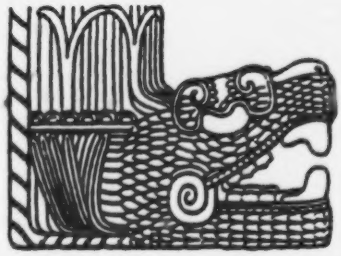
One may well marvel at the orderliness and good government which is everywhere maintained.

Hernan Cortés, Conqueror of the Aztecs

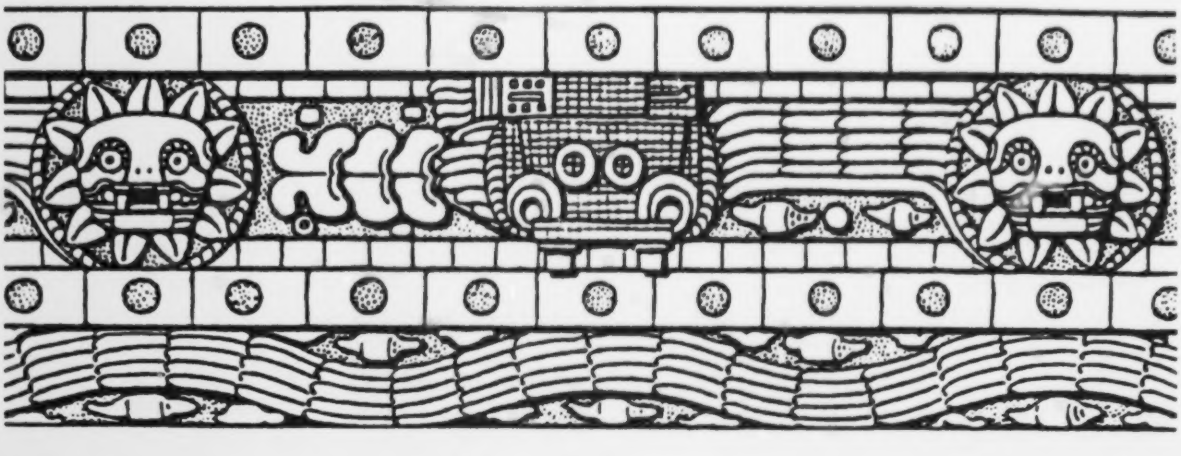
The Astonishing Aztecs

The Aztecs started out as a roving band of people from the north, looking for a place to live. The only place they could find was an island in the middle of a snake-infested swampy lake, in the valley of Mexico. They got busy and drained the swamp. They created "floating gardens" – islands of silt dredged up from the bottom of the lake, and held together by trees. They built a 15km aqueduct to bring fresh water to the city, and they used this water not only for drinking but for bathing (an unknown habit in much of Europe). They also built a sewer system, flushing waste into the lake – a feat of sanitary engineering unheard of at that time. Their great city – Tenochtitlán – home to 200,000 people, was one of the largest cities in the world, five times as large as London at that time. Modern architects are astonished at this planned city, with its causeways, bridges and aqueducts.

The Aztecs had a calendar recorded on a huge calendar stone. They developed a form of picture-writing, sculpted beautiful jewelry and figures of gold and jade, wrote poetry and played music.



Detail from Temple of Quetzalcoatl. Teotihuacan, Mexico

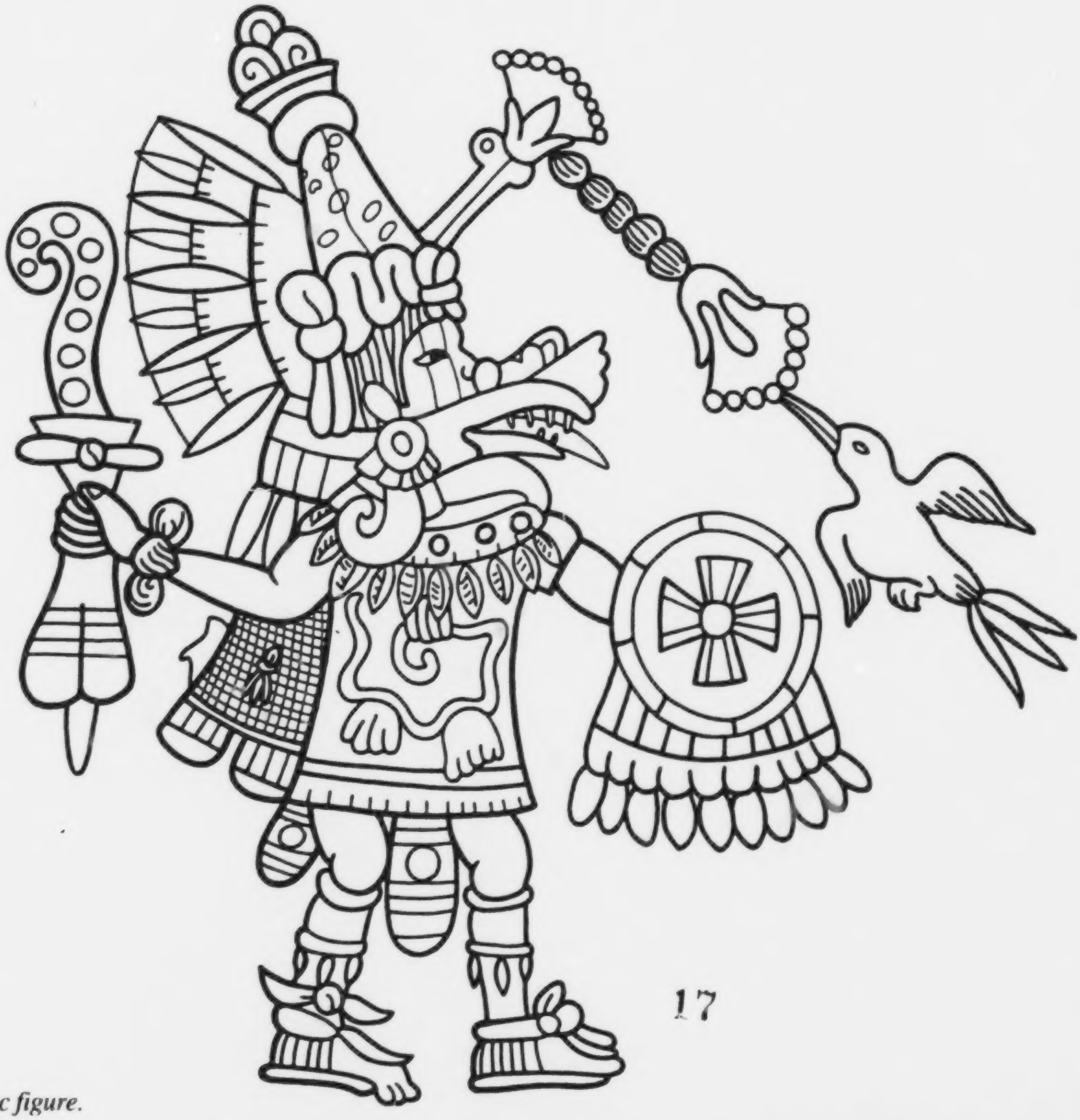


Detail from Temple of Quetzalcoatl. Teotihuacan, Mexico

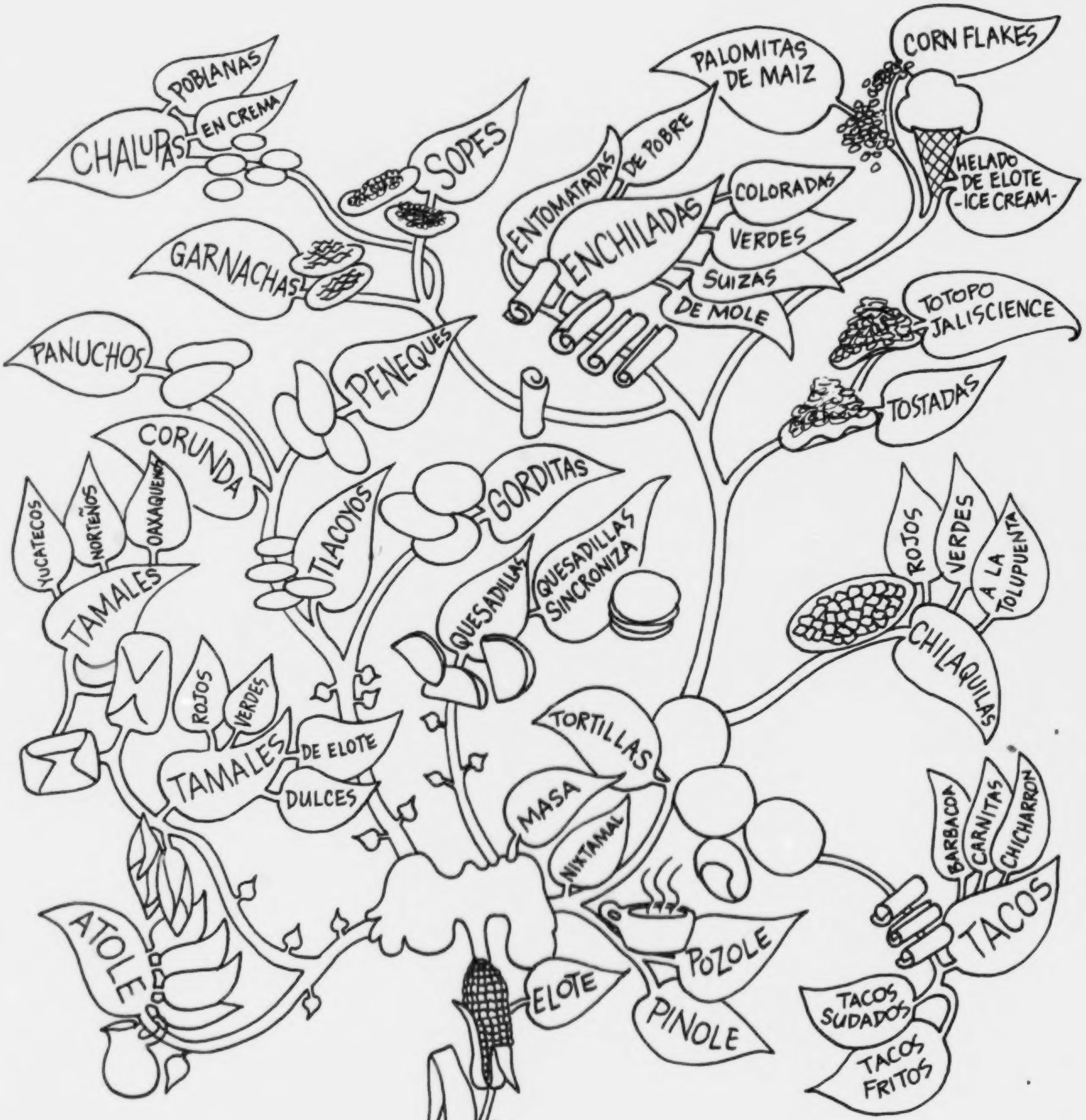
But Aztec society had its bad points, too. Aztecs, like Europeans of the time, lived in a hierarchical society. People were organized in a top-down sort of way, with the emperor, nobles and priests at the top, and the mass of commoners and slaves at the bottom. And then there was human sacrifice. In the centre of Tenochtitlán was the huge pyramid used for sacrifice to the sun-god, and the sun-god demanded plenty of humans. Many wars were fought between the Aztecs and surrounding peoples in order to capture prisoners to be sacrificed at the temple in Tenochtitlán.

However, despite its problems, Aztec society had a security that many of the Spanish sailors marvelled at. Each Aztec had a place in the society, and everyone was well-fed, clothed and housed.

from *Colonialism in the Americas: A Critical Look*



14 *Aztec figure.*


POBLANAS
CHALUPAS
EN CREMA
SOPES
GARNACHAS
PALOMITAS DE MAIZ
CORN FLAKES
HELADO DE ELOTE -ICE CREAM-
ENTOMATADAS
DE POBRE
ENCHILADAS
COLORADAS
VERDES
SUIZAS
DE MOLE
TOTOPO JALISCIENCE
TOSTADAS
PANUCHOS
PENEQUES
CORUNDA
GORDITAS
YUCATECOS
NORTEÑOS
OAXAQUEÑOS
TAMALES
TLACOYOS
QUESADILLAS
QUESADILLAS SINCRONIZA
ROJOS
VERDES
A LA TOLUPUENTA
CHILAQUILAS
ROJOS
VERDES
TAMALES
DE ELOTE
DULCES
TORTILLAS
MASA
NIXTAMAL
BARBACOA
CARNITAS
CHICHARRON
TACOS
ATOLE
POZOLE
ELOTE
PINOLE
TACOS SUDADOS
TACOS FRITOS

THE GENEOLOGICAL TREE OF CORN

The Incredible Incas

That we discovered these realms in such condition that there was not in all of them one thief, one vicious man, nor idler...That the lands and mountains and mines and pastures and hunting grounds and woods and all manner of resources were governed or divided in such a way that everyone knew and had his property, without anyone else occupying or taking it..."

Mancio Serra de Leguízamo,
last survivor of Pizarro's army.

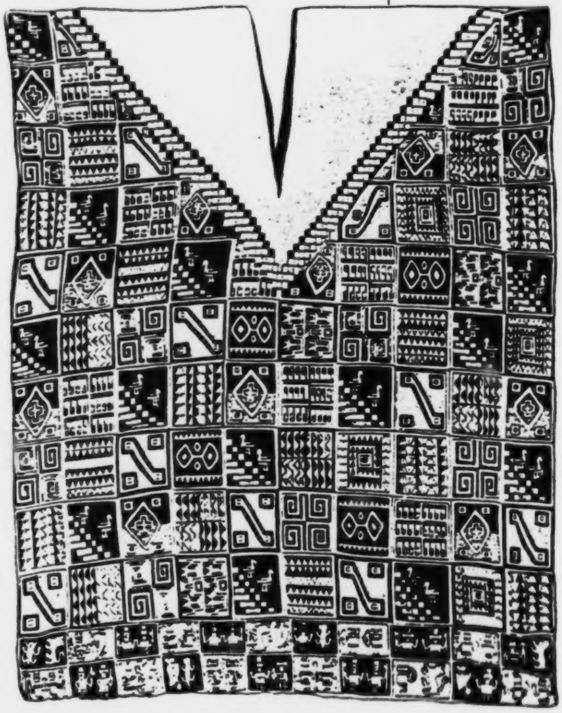
The Incas were colonialists themselves. They had conquered other peoples over a huge area, stretching from what is today central Chile in the south, through the Andean highlands of Bolivia and Peru to northern Ecuador and southern Colombia in the north. When the Spaniards arrived, Inca lands were 5000 km in length, and varied in width from 160 to 650 km.

Like the Aztecs, the Incas were spectacular engineers and builders. Roads and bridges spanned great distances in the Inca lands, and the Inca stonemasons built huge buildings of enormous rocks which fit together so tightly that a knife wouldn't fit between the stones. The Incas were also skilled surgeons and doctors.

In the Inca system of rule, everyone had a place. People were organized into community work squads to farm and to build roads, bridges, and buildings. Land was farmed by all the community. The Incas farmed steep mountainous areas by building terraces and irrigation systems. In times of good harvest, food would be dried and stored, along with wool, shoes and armaments, for future times of poor harvest. Every Inca had a right to food, clothing and shelter.

The Inca worshipped the sun, sacrificing animals and a very occasional person to it. The great Temple of the Sun in Cuzco contained a large sun studded with precious stones, and walls covered with gold.

from *Colonialism in the Americas*

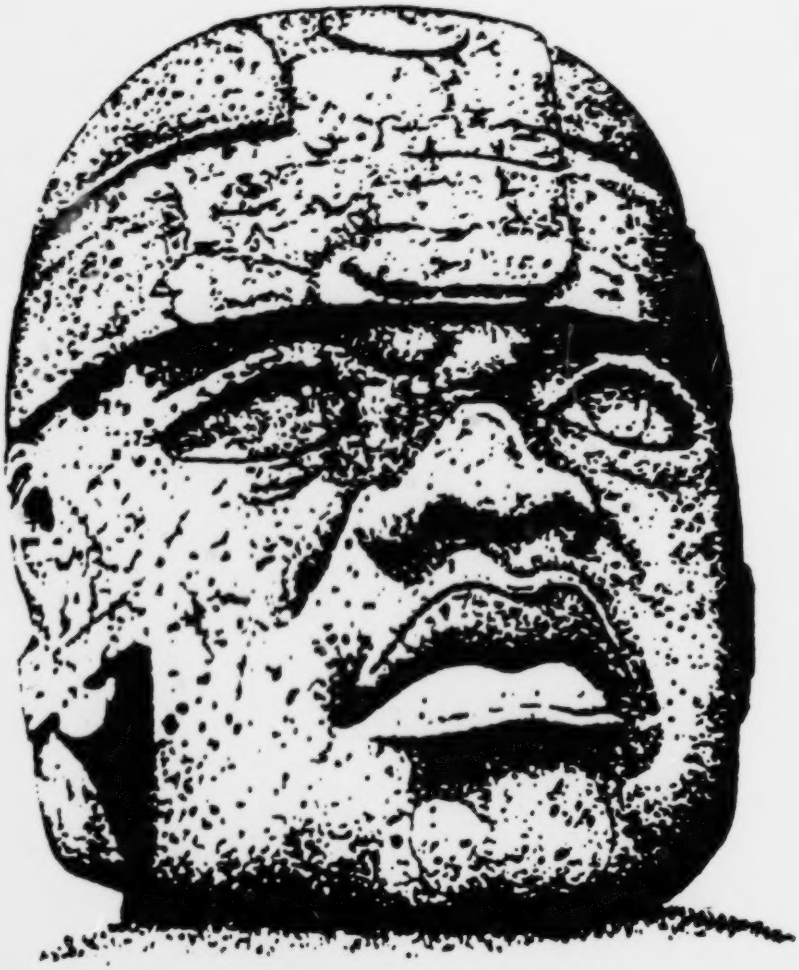


Peruvian weaving

Olmecs

From 1300 B.C. to 400 B.C. the Olmec civilization flourished in southeastern Mexico. It is considered to be the precursor of many cultural elements that were spread and incorporated by numerous mesoamerican societies.

They were magnificent sculptors. The Olmecs created the monumental art of middle America. They are best known for their huge carved heads, some of whose features suggest a negroid presence in the Americas. Other works show a remarkable similarity to oriental figures. This continues to mystify archaeologists as they wonder where the inspiration for these figures came from and who they were modelled on.

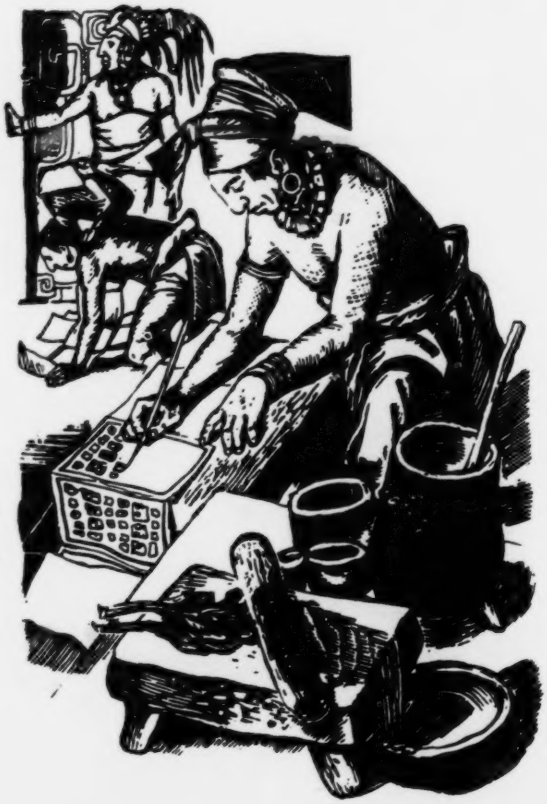


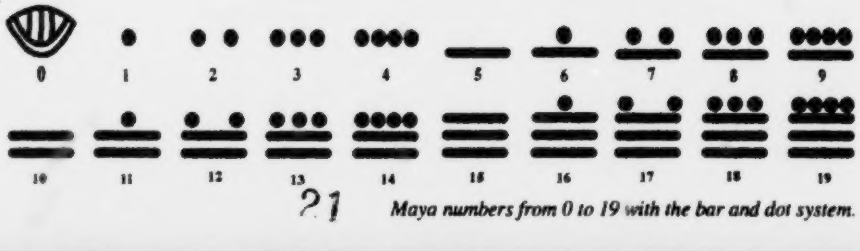
Olmec stone head. La Vento, Mexico.

The Mayans

The Mayans used a variety of materials, including gold and silver, in their highly-developed art, architecture, sculpture, and painting. But it is in the realms of mathematics and astronomy that their achievements are the most impressive. The calendar system developed by the Mayans was one-thousandth of a day per year more accurate than the one we use now, and they were familiar with the concepts of positional numbers and zero, unknown in Europe for another thousand years. They also had a written language with hieroglyphic ideographs, conventionalized symbols standing for certain words, as in Chinese writing, and possibly some symbols representing sounds like modern alphabets.

from *Dangerous Memories: Invasion and Resistance Since 1492*





Maya numbers from 0 to 19 with the bar and dot system.

The Iroquois: Native Democracy

[The Iroquois Confederacy] was a highly structured state system which allowed the multi-ethnic state to incorporate many diverse peoples and nations. Undoubtedly, it would have continued to incorporate and annex other peoples in North America. The remarkable aspect of the Iroquois state was its ability to avoid centralization by means of a clan - village system of democracy, based on collective ownership of the land; its products, stored in granaries, were distributed equitably to the people by elected authorities. "Clan mothers" played the key role of supervising all activities, having the final veto on any decision.

Roxanne Dunbar Ortiz," *Indians of the Americas"*
from *Dangerous Memories Invasion and Resistance since 1492.*

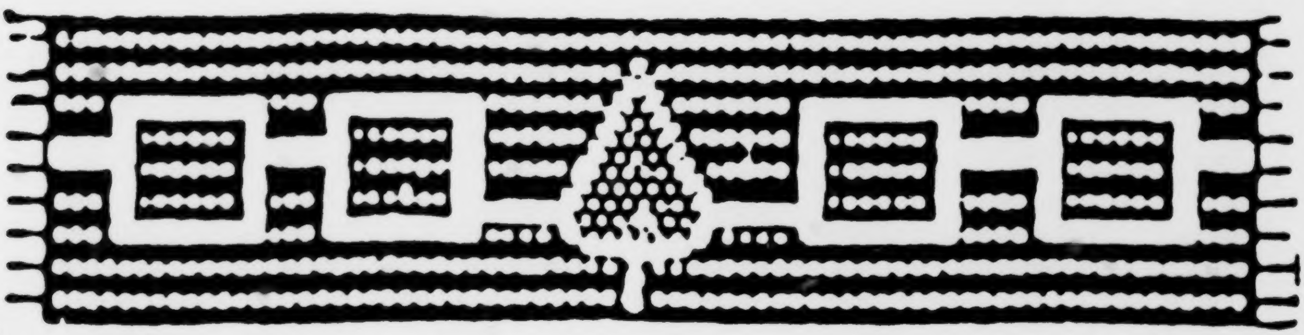
History

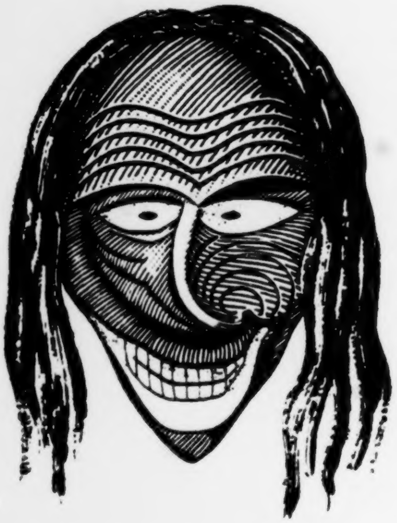
Canada's first peoples have flourished for at least 12,000 years. About 5000 years ago more stable settlements began to emerge and increasingly complex cultures developed in all areas of British Columbia.

By the 1700's, just before contact with Europeans, relatively large Native populations had settled throughout B.C. Fourteen tribes with 10,000 members settled in the southeastern plateau. Seven tribes representing about 70,000 members lived on the West Coast.

This was an extremely high population density of aboriginal people for North America. In fact, about 40 per cent of the total Native population of Canada at the time lived within the present boundaries of British Columbia.

The Aboriginal
Peoples of British Columbia:
A Profile





Iroquois wooden mask.

The political structures of North American Indians did more than classical Greece to spread ideas of freedom and democracy around the globe. From the time of Columbus, Europeans were astounded by the lack of hierarchy in Indian society. In general, there were no kings, no social classes and community respect was based on good works, not wealth or property. Life was ruled by ceremony, tradition and kinship, although there were wide variations between Indian nations and many undemocratic tendencies. (The Maya and the Aztecs practised blood sacrifice, and slavery was common.)

Indian democracy inspired both Europeans and the emerging United States. (The eagle design on the US insignia was stolen from the Iroquois; the six arrows in the bird's talons represent the six Iroquois nations.) The Iroquois League was studied by Tom Paine (whose writing influenced both the American and French Revolutions) and Ben Franklin, one of the fathers of the American constitution. The Iroquois system, which underlies US democracy today, is a true 'federal' democracy, blending several sovereign nations into one government. The French and British could never accept that Indian nations were run collectively rather than by supreme rulers. They insisted on dealing with a 'chief', even though political power was vested in a group. This fundamental conflict in political values continues to poison relations between Indian nations and white governments throughout the Americas.

Source: Much of the above is based on the work of Jack Weatherford, from his book *Indian Givers* (New York: Ballantine Books, 1990).
from *New Internationalist,* December, 1991.

23

Suggested Activities

Indigenous Life in the Americas

Art Ideas

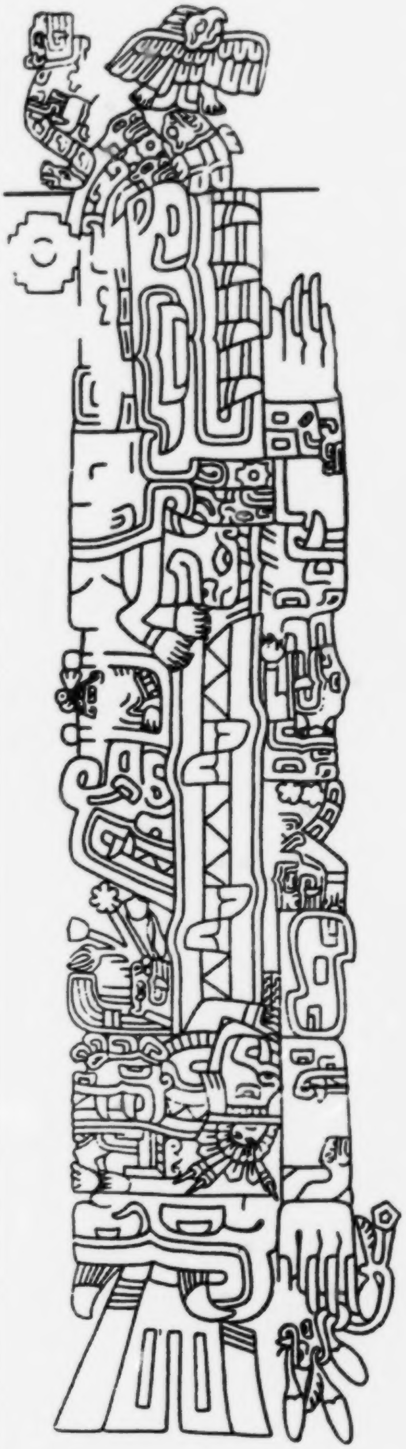
1. Bernal Diaz describes his impressions upon first seeing Tenochtitlán at the beginning of this section. Visualize and then draw what you think the Aztec capital may have looked like.
2. Make a model of a native village\city\temple. (i.e. One in Haida Gwaii, Machu Picchu, Copan)
3. Find out what crops and animals were found in the Americas that had not been seen before. Draw a mural / poster to illustrate some of them.
4 A stela is a carved stone pillar commemorating important events in Mayan history.
    - a. Enlarge the example given and symbolize some of the important events in your life.
    - b. Compare a stela and a totem pole. How are they the same? How are they different ?

Language Arts

1. See if your library has any books on indigenous legends. Read some from different parts of the Americas. Compare and contrast them for style, characters and theme. Write and illustrate your own.

Math

1. The Mayans were very interested in mathematics. Make up some math questions using the Mayan numbers given on page 18. Exchange with a classmate.
2. The Incas used a system of knots called quipus for recording purposes. See if you can find out more about this. Try making a quipu.



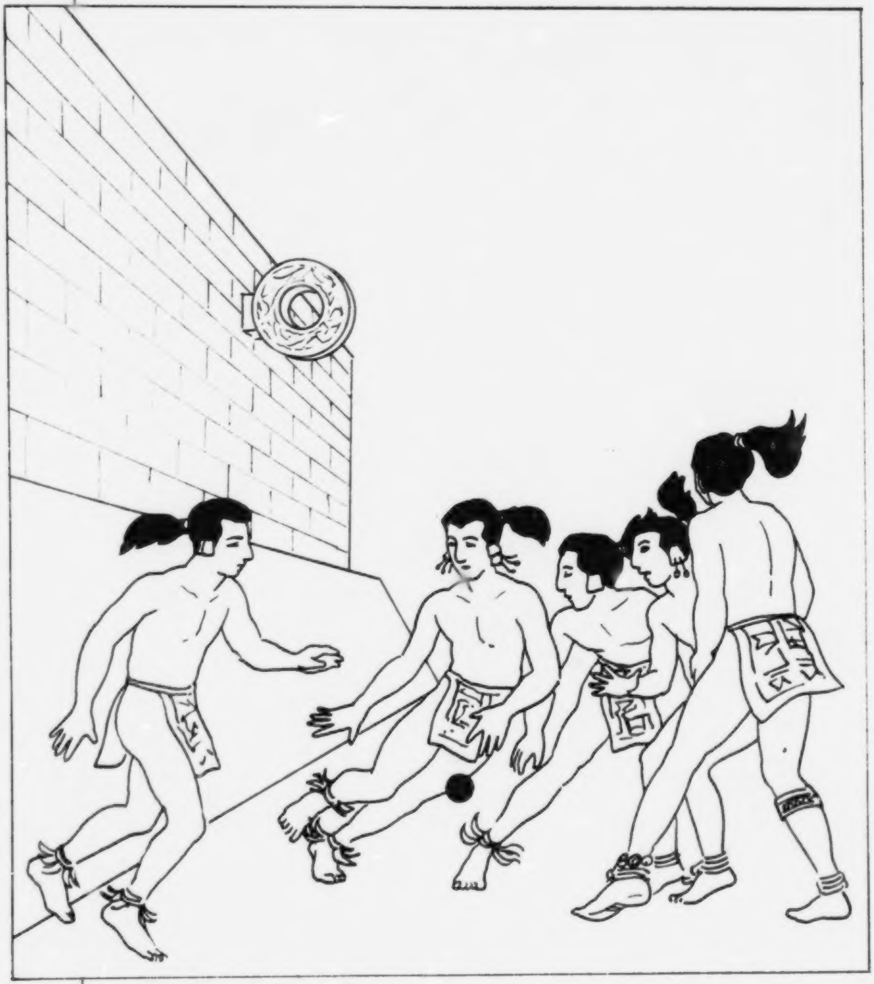
Stela

Nicely, nicely, nicely,
away in the east,
the rain clouds care
for the little corn plants
as a mother cares for her baby.

Zuni Corn Ceremony

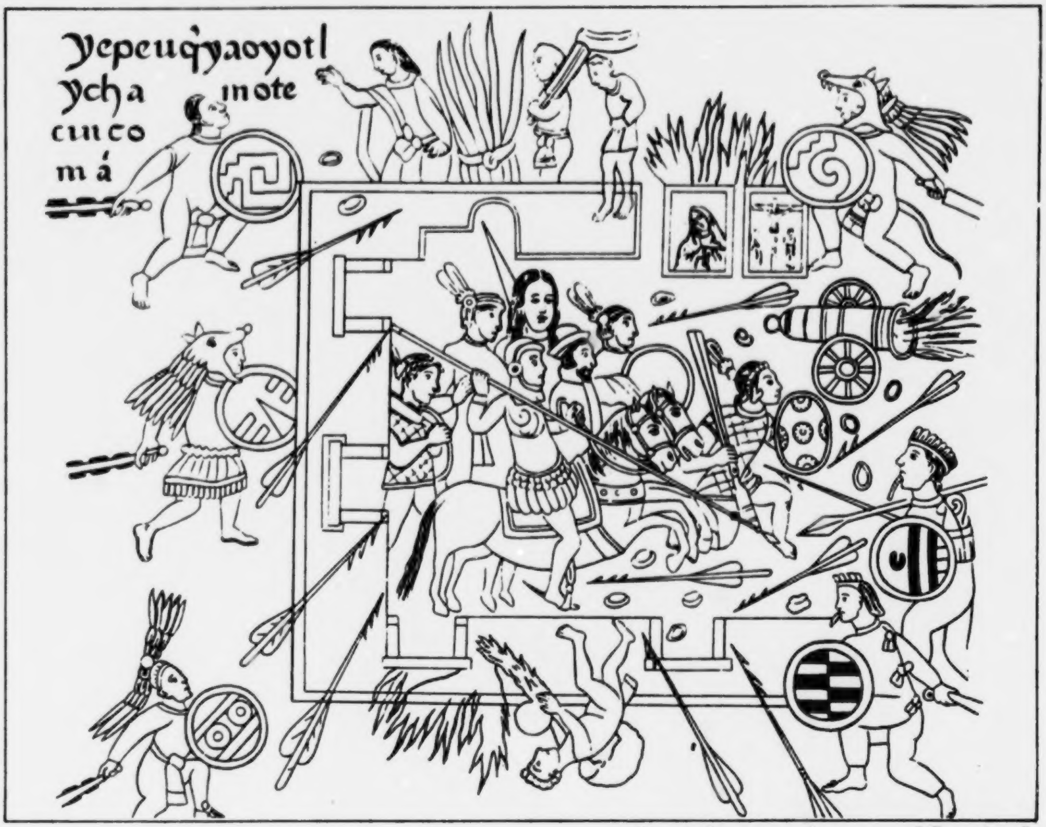
Miscellaneous

1. Corn was a very important crop for the people of Mesoamerica (see p.15).
   The potato was very important for the people of the Andean region. Try and find a corn or potato recipe from these areas. You may want to make some of them. Do the same with other important crops such as salmon, avocado, chile, beans, maple sugar, manioc, or peanuts. Try and make up your own graphic like the one on page 15 using another one of the important crops.
2 Find out how lacrosse originated.
   What other games did Native Americans have?



Mayan Ball Game

The object was to pass a rubber ball through one of two rings set high on opposite walls. The players were not allowed to use their hands. Sometimes the losing captain was ceremoniously executed.



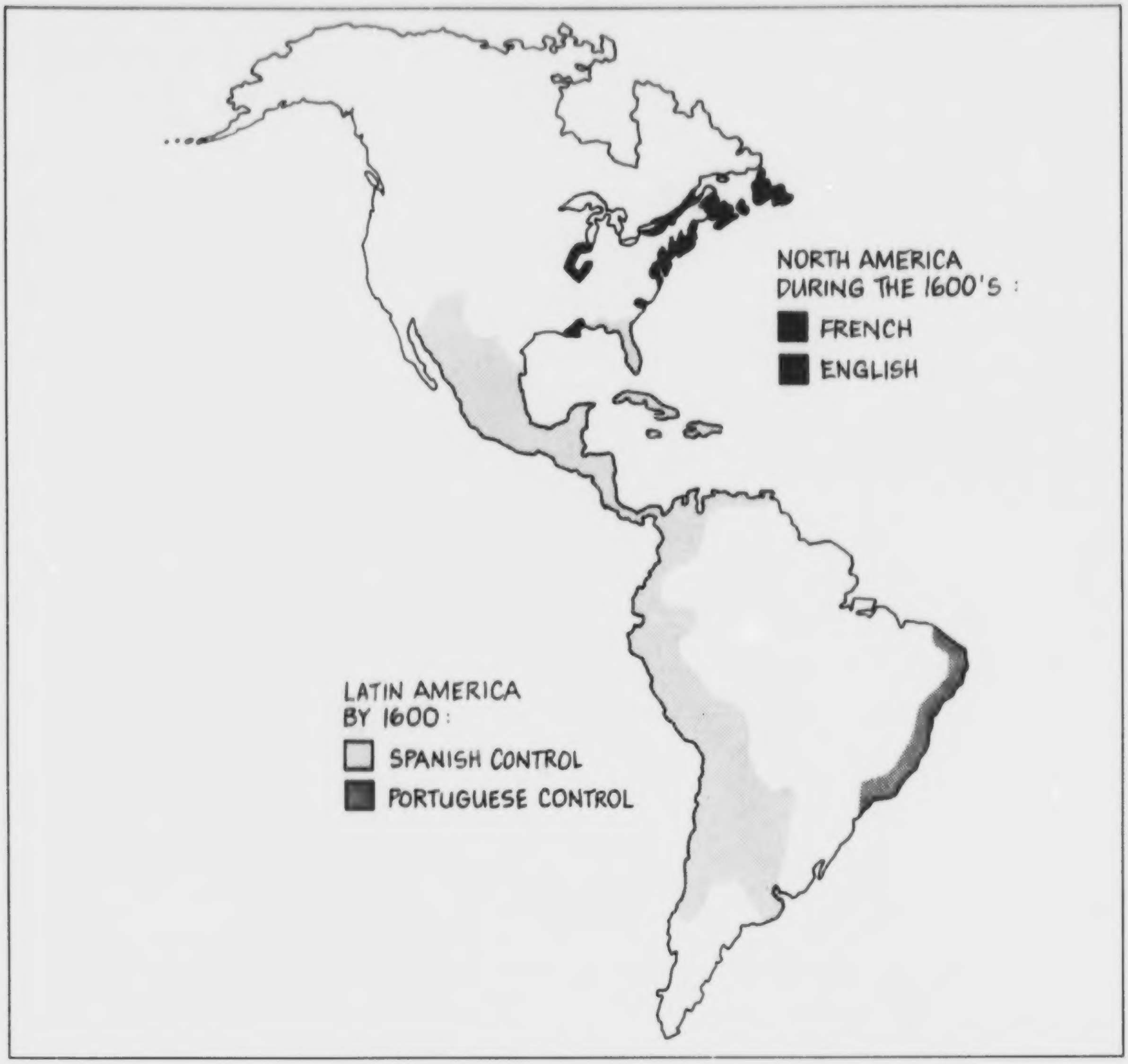
Battle between Aztecs and Spaniards.

Section II

Conquest / First Encounter

Then all was good
and the Gods were satisfied.
They were wise.
There was no sin then
there was no illness then
no sore bones
no fever, no smallpox....
When the conquerors arrived here
they taught fear,
they came to wither the flowers.
So that their flower could live
they damaged and absorbed our flower.

Aztec poem


NORTH AMERICA
DURING THE 1600'S :
■ FRENCH
■ ENGLISH
LATIN AMERICA
BY 1600 :
☐ SPANISH CONTROL
■ PORTUGUESE CONTROL

Introduction: Conquest

In 1492 America was "discovered" and thus began the conquest of the continent. One hundred years later, the majority of native groups had been dominated, some more easily than others. In many places resistance continues right up to the present. For the indigenous peoples, conquest and subjugation signified having to live in a society under which their way of life was nearly destroyed.

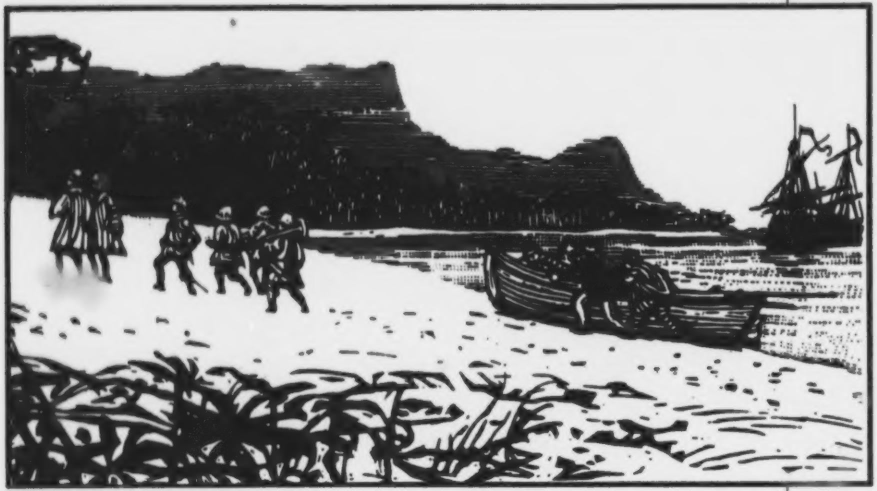
As with all historical events, the conquest of the Americas has at least two versions. One is that of the Europeans, the conquistadores, the other is that of the native Americans, the conquered. The European version is the best known. Many accounts of the indigenous version of the conquest were destroyed. But now, through documents that survived and the stories that were passed down through word of mouth indigenous peoples' versions of the conquest are being heard.

Simply - The Stolen Continent

Spiritual malaise and social turmoil were rife in 15th century Europe. Epidemic diseases and famine raged. Death was omnipresent. War was widespread and institutions of authority like the Church were venal and corrupt. The 'discovery' of America offered the possibility of a new beginning for Europe. Unfortunately, the invading powers chose to solve their problems at the expense of the new land and the native Americans who lived there.

Proudly stands the city of
Mexico-Tenochtitlán.
Here no one fears to die in war...
Keep this in mind, oh princes...
Who could attack Tenochtitlán?
Who could shake the foundations
of heaven?

Cantares Mexicanos c. 1560



Credit: Lima De Freitas

Gold and Silver

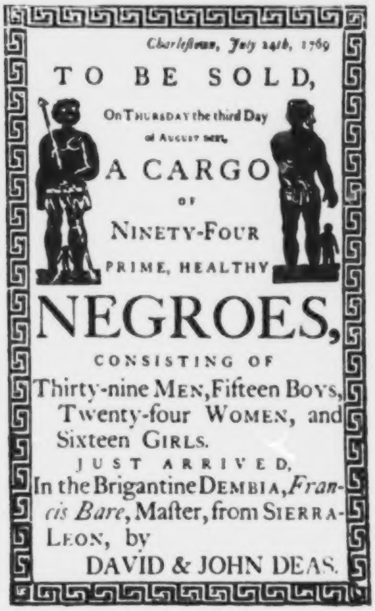
Columbus hungered for gold but found little. However his followers did: Cortes plundered the Aztec temples and Pizarro stole shiploads of Inca wealth. But while Indians worked the Spanish mines of Bolivia and Mexico, most of the wealth eventually wound up in the pockets of Dutch, British and French businessmen.

The old European mercantile economy was shaken by the massive injection of American wealth. In 1500, Europe had $200 million worth of gold and silver: a century later the amount was eight times greater. Inflation sent the value of precious metals plummeting worldwide. (The Ottoman Empire saw the value of its silver hoard fall 50 per cent by 1584, knocking the Islamic power from contention as a major trading bloc.) And as the American booty spread around Europe, a new merchant and capitalist class was launched.

Soon the British and Dutch expanded into North America, India, China and southeast Asia. By 1750 a truly global trading network had been established with Europe in firm control. The catalyst: American gold and silver.

I saw two or three villages and their people came down to the beach calling to us an offering thanks to God. Some brought us water, others food... but should your majesties command it, all inhabitants could be taken away to Castile, or made slaves on the island; with 50 men we could subjugate them all and make them do what we want.

Columbus in his report to the Spanish crown after his first voyage to the Americas.



Charleſtown, July 24th, 1769

TO BE SOLD,

On Thursday the third Day of August next,

A CARGO

OF

Ninety-Four

Prime, Healthy

NEGROES,

consisting of

Thirty-nine Men, Fifteen Boys, Twenty-four Women, and Sixteen Girls.

Just arrived,

In the Brigantine Dembia, *Francis Bare*, Maſter, from Sierra-Leon, by

DAVID & JOHN DEAS.

Broadside announcing the sale of slaves, 1769.

Profit and Slaves

The unimaginable wealth of the Americas soon rendered redundant the old trade routes through Africa – once the main source of new supplies of gold and silver. Africa now had only one thing the Europeans wanted: slaves to work the mines and plantations of the new world. Slavery had existed in Africa for centuries but the demand for cheap labour in the Americas turned the sale of black flesh into a booming and immensely profitable business.

By 1619 a million slaves had been brought to Spanish and Portuguese colonies in South America. The British and French easily dominated the slave trade as Spanish ships were too busy hauling all the new American wealth back home. Like American Indians, black people throughout the Americas were abused, degraded and murdered in the pursuit of profit. This legacy of racism and intolerance still cripples social relations throughout the Americas – from Argentina to the Arctic.

Banks and Business

Opportunities for profit in the Americas also produced the ancestors of today's giant multinational corporations. Pirates like Francis Drake got private financing and royal approval for his plunder of Spanish treasure. Later these pirates also branched out into slavery (forming businesses like the Royal African Company) and eventually plantation agriculture.

In the Caribbean and along the coast of Virginia and the Carolinas, plantations growing sugar, tobacco, rice and cotton were hacked out of the forest and black slaves imported to work them. Later, British traders launched business ventures like the Hudson Bay Company (which was 'granted' by Charles II a chunk of Canada larger than Western Europe) and the Virginia Company. The imperial goals of Britain were closely tied to these private business interests. As the corporations prospered (backed by the unrivalled strength of the British Navy) a sophisticated banking system sprang up to handle all the new wealth, followed soon by stock markets to attract new investors.

Cotton Catalyst

The Industrial Revolution began in Europe, sparked by raw materials from the colonies – especially American cotton, which was stronger, cheaper and more plentiful than cotton from Asia. As thousands of bales of the new variety poured into Europe derelict grain mills were quickly converted to process it into cloth.

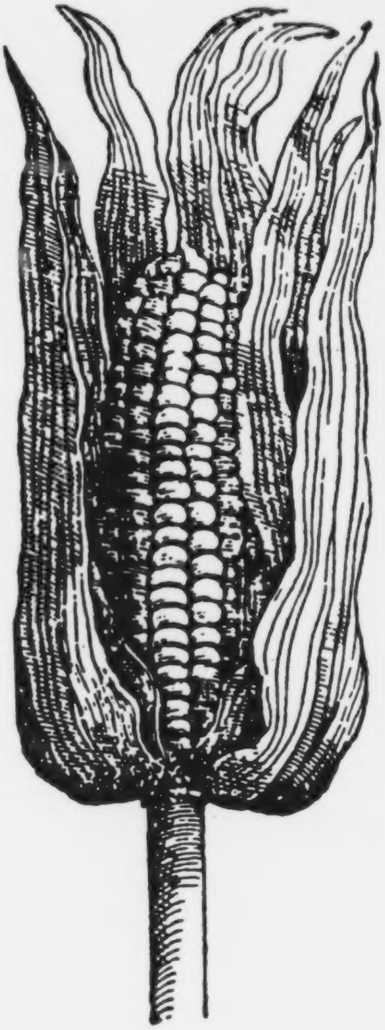
But the textile industry really took off when Eli Whitney invented the cotton gin in Massachusetts in 1793. This new technology allowed a single worker to process 50 pounds of cotton a day. Soon spinning and weaving were also mechanized and the Industrial Revolution was in full gear. From 1790 to 1860, raw cotton production in the US jumped from 3,000 to 4.5 million bales a year. By 1850, finished cotton cloth accounted for half of all British exports.

The highly-mechanized textile business became a model for other newly-emerging industries. As this model spread, so did the demand for raw materials. Cotton plantations sprang up right across the US South, scattering the Choctaw, Chickasaw, Creek and Cherokee Indian nations in the process.

Pizza and Potatoes

Cotton was not the only American plant with global impact. In the centuries following Columbus, new foods from the Americas changed diets around the world. Imagine India without curry, Russia without vodka, Italy without pizza, Switzerland without chocolate or Africa without maize. Chili peppers, potatoes, tomatoes, cocoa and maize-corn all originated in America. In fact, 60 per cent of all crops around the world were first cultivated and eaten by American Indians.

The potato, in particular, transformed Europe. Although slow to gain acceptance, by the late 1600s the little tuber was widely grown by peasants and soon became a staple. Potatoes were easier to grow than traditional grains like wheat; they also produced more calories per acre, had limitless uses and were easily stored. As the potato was adopted across northern Europe, famines disappeared, general nutrition improved and populations increased; the Irish population tripled in the century after the potato was introduced. Indeed this vegetable became so crucial to the Irish diet that thousands starved to death after potato blight struck Ireland in 1845.



Cornucopia

Indian corn had a similar impact. It was carried by returning slave ships to Africa where thick maize porridge quickly became an essential part of the African diet – especially in southern Africa. In Europe maize was mainly used to feed livestock and poultry, producing healthier animals and increasing the supply of protein-rich milk, eggs, cheese and meat. By the late 1700s maize was widely cultivated in Italy and Spain; more abundant protein led to improved health, lower infant mortality and larger populations. The number of people in Italy grew from 11 million to 18 million in less than a century after maize was introduced.

Guano-ecology

American Indians also practised farming techniques which were eagerly adopted by the colonizers. The Indians planted mixed crops like corn, beans and squash in small mounds, not neat rows of one plant variety. The method was copied by early white settlers, since it was ideally suited to newly-cleared land studded with tree-stumps. Recent Mexican studies have shown that this kind of mixed cropping can increase maize yields by as much as half.

In Peru, Inca farmers collected guano – the nitrogen-rich droppings of sea birds along the Pacific coast. The fertilizer was so valuable that Inca law forbade the killing of sea birds. In the 19th century millions of tons of guano were exported to Europe, reinvigorating depleted soils and improving yields in an ecologically sound way. From 840 to 1880 Peru exported 11 million tons of guano worth $600 million. More importantly, the guano trade prompted research into other fertilizers and was an important step in the development of modern agriculture.

from *New Internationalist,* Dec. 1991

Genocidal Numbers

Estimated Populations in
1492 of indigenous people in the Americas: 90-120 million.
What was it reduced to ?

☐ In one century, the Incas were almost wiped out. The population fell from 6 million at the time of the Spanish arrival to 600,000 by 1620.

☐ In the Bahamas, where Columbus originally landed, the population went from 3 million to 300 within 12 years.

☐ In Puerto Rico and Jamaica, the original population of 600,000 people was reduced to 200 in half a century.

☐ In Mexico, the population was reduced from 21 million in 1519 to 2.6 million in 1565.

☐ Today, there are 30 to 40 million indigenous people in the Americas.

How Did They All Die?

☐ Many were killed outright by the Europeans.

☐ Many committed suicide and others refused to have children.

☐ Thousands died from pneumonia and malnutrition after being enslaved to work in the mines.

☐ In Canada, the Native People faced a lot of the same problems as Native People in the US and in Latin America. The Beothuk people of Newfoundland were hunted down and killed like animals. The last Beothuk died in 1829.

Disease

The diseases which invading powers brought with them to the Americas continued to devastate peoples who inhabit the remotest regions of this continent. Today, isolated native groups still die from common diseases to which they have no immunities. When miners invaded their land in the late 1980s, nearly 2,000 Yanomami Indians in northern Brazil died in the first two years. Survival International says the Yanomami may disappear within a decade.

"Spanish noblemen would bet on their ability to completely cut an Indian in half with a single blow of the sword; babies were snatched from their mothers and dashed against the rocks, natives would be hung from gibbets, 13 at a time, to commemorate Christ and 12 apostles."

Bartolomé de las Casas
A Brief History of the
Destruction of the West
Indians."

"The cries of so much spilled human blood reach all the way to heaven: those roasted on grills, thrown to wild dogs..."

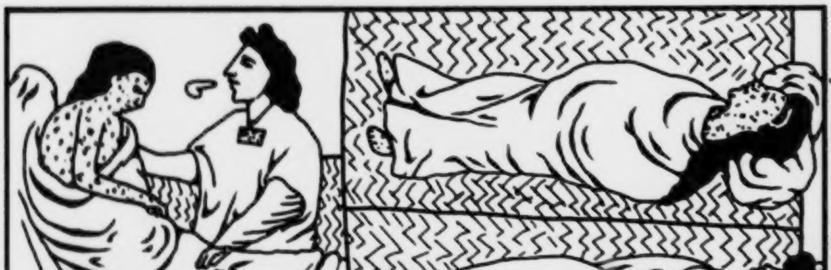
Fifteen major epidemics raged through the Americas within a century of Columbus: 40 to 50 million Native Americans died by the year 1600, equivalent to half a billion people today.

Old world pathogens swept the land, killing between a third and a half of the people in the Inca empire. From 1635-40 nearly half the Huron people in 'New France' died from diseases brought by Jesuit missionaries and traders.

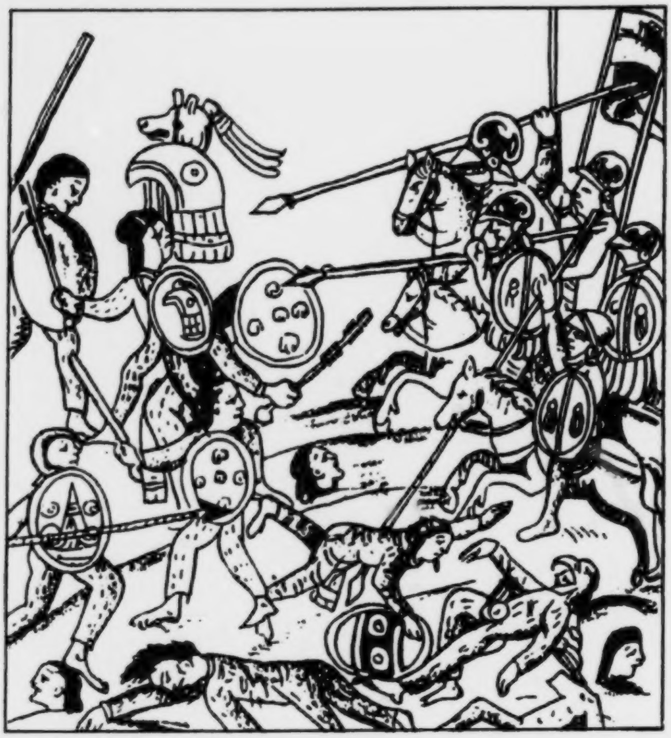
Smallpox killed off thousands of Amerindian people and led to mass starvation because people were too sick to grow crops. Because they had never been exposed to European disease before, the Aztecs, Incas and others had no resistance to fight smallpox, measles, or any of the other bacteria that the Spanish brought with them.

The attrition of native populations by disease has usually been treated as a tragic but wholly inadvertent byproduct of contact between Native Americans and Europeans. The perception by many Indians that the English deliberately employed smallpox as a form of biological warfare is amply documented. In 1763, Lord Jeffrey Amherst told his subordinates to infect the members of Pontiac's Algonquin confederacy "by means of [smallpox-contaminated] blankets as well as...every other means to extirpate the execrable race."

Covert Action Spring 1992
"Colonialism in the Americas A Critical Look"
New Internationalist December 1991



Redrawn from the Florentine Codex



Battle between Aztec warriors and the Spanish invaders. (from the Florentine Codex)

The Birth of Mestizo

When he first came to the New World, Cortés rejected an offer of land stating, "I came to get gold, not till the soil like a peasant." It was his longing for gold and his audacity which determined that Cortés should be the conqueror of Mexico. However, Cortés's defeat would only have put a stop to his own career. The conquest part of the expansion of the Spanish empire would have occurred anyway. Seen from the side of the Indians the conquest was a double tragedy: military defeat and the end of the Aztec empire. The feelings of the Aztecs were recorded by an Aztec poet of the conquest period.

Broken spears lie in the roads ;
we have torn our hair in our grief.
The houses are roofless now, and their walls
are red with blood.

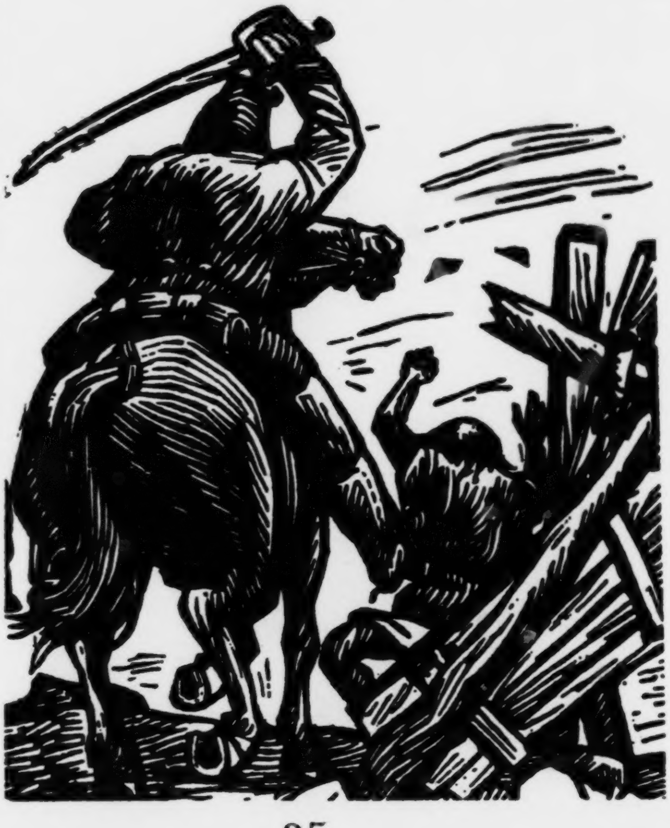
Worms are swarming in the streets and plazas,
and the walls are spattered with gore.
The water has turned red, as if it were dyed,
and when we drink of it,
it has the taste of brine.

We have pounded our hands in despair
against the adobe walls,
for our inheritance, our city, is lost and dead.
The shields of our warriors were its defense,
but they could not save it.

We have chewed dry twigs and salt grasses;
we have filled our mouths with dust and bits of adobe;
we have eaten lizards, rats and worms....

In Mexico the conquest is now seen in much the same way as it was seen by the Indian poet of four centuries ago. Cortes, instead of being a national hero, is regarded as a ruthless invader. This feeling is shown by the conspicuous lack of his name on Mexican streets and monuments and by Diego Rivera's portrayal of him as a brutal killer in a mural in the National Palace, On the other hand, Montezuma and Cuauhtemoc are national heroes, and streets, monuments, and two of Mexico's most popular brands of beer bear their names. Perhaps the best summary of the conquest is on a plaque which concludes: *It was neither a victory nor a defeat. It was the painful birth of the Mestizo people of today's Mexico.*

Exerpt from: Russell, Philip: *Mexico in Transition* (Colorado River Press). Reprinted from *Rethinking Columbus*.



Suggested Activities:
Conquest

Questions for Discussion

1. The Conquest. First Encounter. First Contact. Meeting of Two Worlds. The Discovery. These are all phrases used to describe the arrival of the first Europeans in the Americas. What do these phrases mean to you? How would you describe this event? Give reasons for your answers.

2. The Aztecs and Incas were much more powerful in terms of numbers than the Spaniards. What do you think are some reasons for their defeat? (besides diseases)

3. Why were the Spanish so eager for gold? What else did they want?

4. What significance did gold have for the native people?

5. If the Spaniards were mostly interested in gold and silver, what were the English and French interested in?

Compare and Contrast

1. Compare a European society of the sixteenth century that was involved in the exploration of the Americas and one of the native American societies. How were they the same? How were they different?

   Think of: social organizations, laws, government, religion, traditions, their attitude toward crime, women, the environment.

Research and Investigation

1. Investigate one of the following:
   - ☐ Atahualpa
   - ☐ Tupac Amaru
   - ☐ Montezuma
   - ☐ Cuauhtemoc
   - ☐ Pizarro
   - ☐ Cortés
   - ☐ Malinche
   - ☐ Cartier
   - ☐ Captain Cook

   What role did they play in the conquest \ first encounter?

2. What crops and animals did the Europeans bring? How did these impact on the different societies?

3. Bartolomé de las Casas was a Spanish priest who tried to protect the indigenous people. He published *A Brief History of the Destruction of the West Indians* which attempted to show how the Native Americans were being exploited, abused and killed. However many priests and missionaries throughout the history of the Americas have tried to destroy the indigenous peoples' culture. What reasons can you find for them wanting to destroy these cultures?

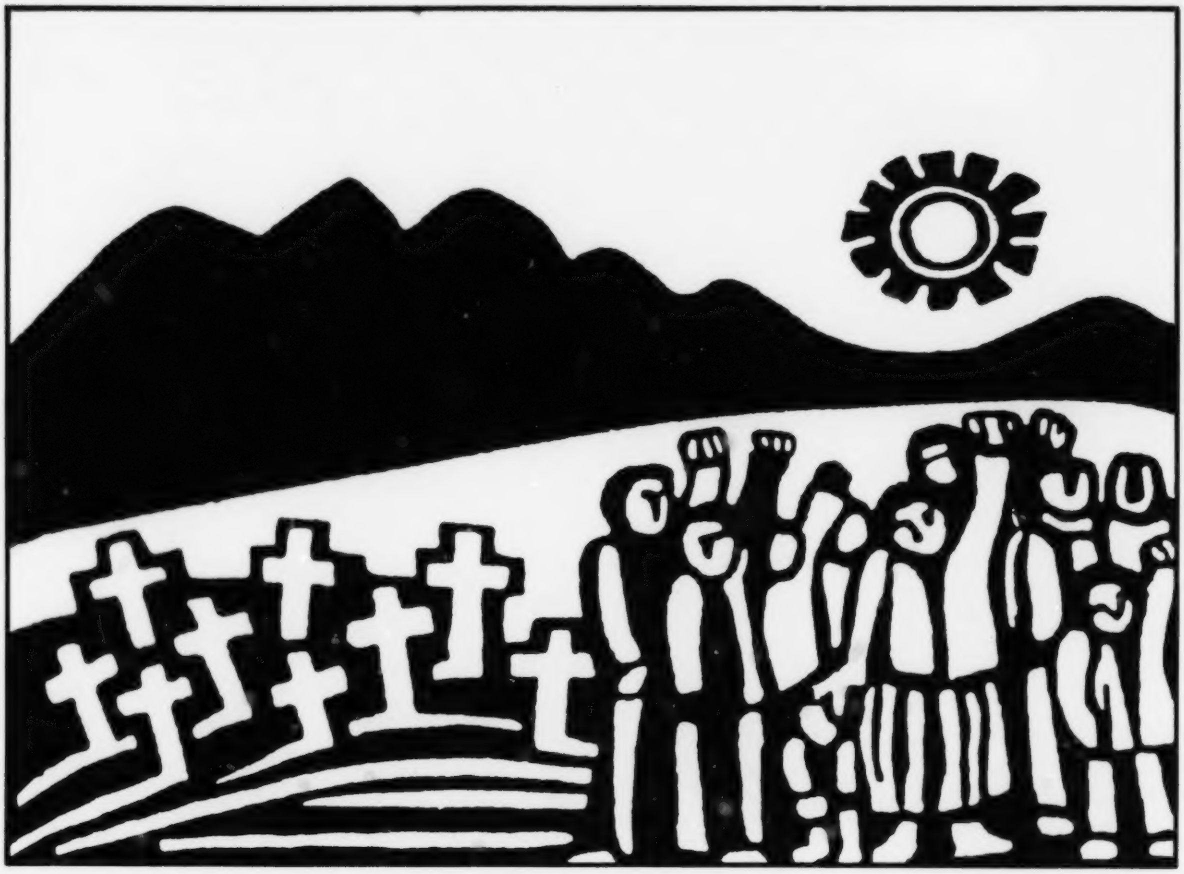
Developing Point of View

Writing Activity

1. Write a diary entry giving your impressions / thoughts
   a. Of a native person seeing Europeans for the first time.
   b. Of a native person taken to Europe to be "shown."
   c. Of an African arriving on a slave ship.
   d. Of a European arriving in the Americas

Role Play

1. Role play the encounter between one of the Europeans arriving in the Americas (priest, soldier, official) and a native person from the past (a woman, child, priest, citizen.) With a partner write the conversation between them of what the conquest signified for each person. Act it out in front of the class. You could do the same with a European from the past and a present day native person, black Canadian or a person of Latino descent.

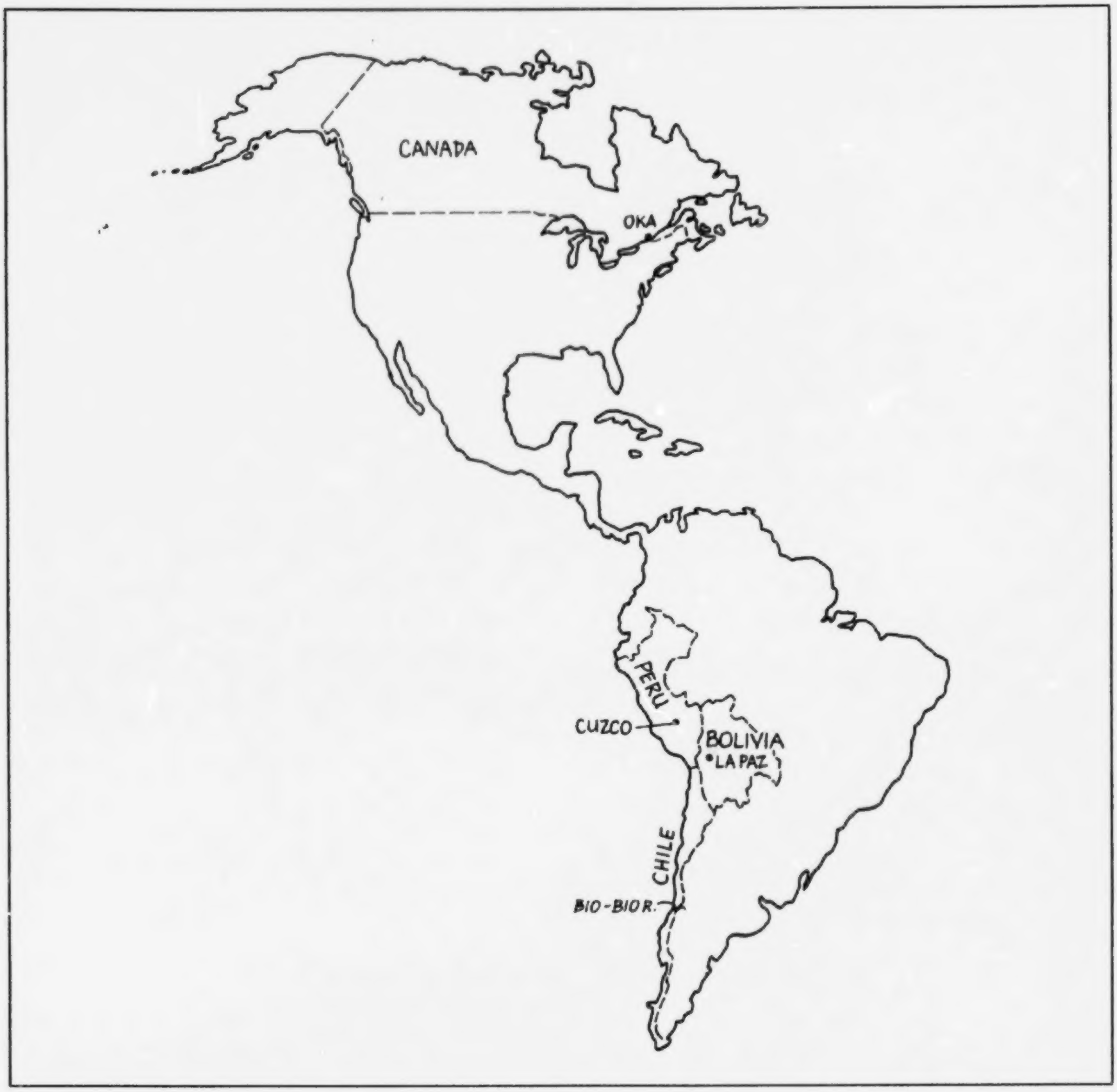


Section III

Resistance

They tore down our fruit
They cut off our branches
They burned our trunk
But they were not able to kill our roots

Comité de Unidad Campesina (Guatemala)


CANADA
OKA
PERU
CUZCO
BOLIVIA
LA PAZ
CHILE
BIO-BIO R.

Introduction: Resistance

After initially welcoming the Europeans, the indigenous people soon learned that the newcomers did not come as guests. The native peoples had to fight the intruders to defend their land and their way of life. There are many examples of rebellions, resistance and struggle in the Americas over the last five hundred years. In some places, the resistance was extinquished quickly, in others places it has lasted to the present day.

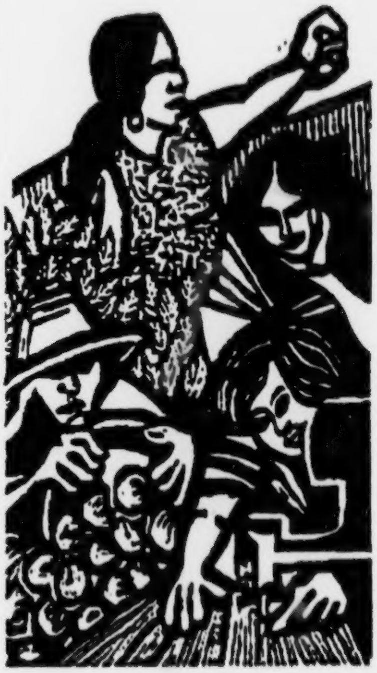
Micaela Bastidas

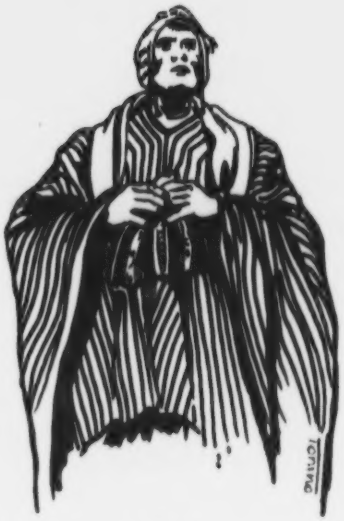
Micaela Bastidas was born in Peru in 1745. She and her husband led the greatest armed resistance to the Spanish in Latin America since the 16th century.

In 1780, her husband, a direct descendant of the great Inca leader Tupac Amaru, declared himself Tupac Amaru II. Together they called upon the indigenous people to rise up against the Spanish and reinstate Inca sovereignty throughout the Andes. The rebellion spread quickly and at one point there were up to 80,000 indigenous people and numerous mestizos (mixed blood) in their ranks. While her husband was away battling the Spanish troops, Micaela took charge. As historian P. Ruban Chauca Arriarán [1] has said, "She wasn't part of the movement, she was the movement." She was its chief strategist, sending supplies, issuing edicts and, at times, going out into battle. Along with Micaela, many other native women fought along side men to reclaim their ancestral rights to their land and self-government.

In April, 1781, a series of defeats and betrayals lead to the capture of Micaela, Tupac Amaru II and their immediate family. They were executed in the plaza at Cuzco on May 18, 1781. The war continued for three years after their deaths. Thousands of their indigenous and mestizo followers were killed. The destruction of the Inca nobility and the supressing of Andean culture prepared Peru for takeover by a small but powerful elite of whites still in power today.

1. Chauca Arriarán, P. Ruban. *Micaela Bastidas.* Lima: Editorial Universo S.A. 1980 p. 56.





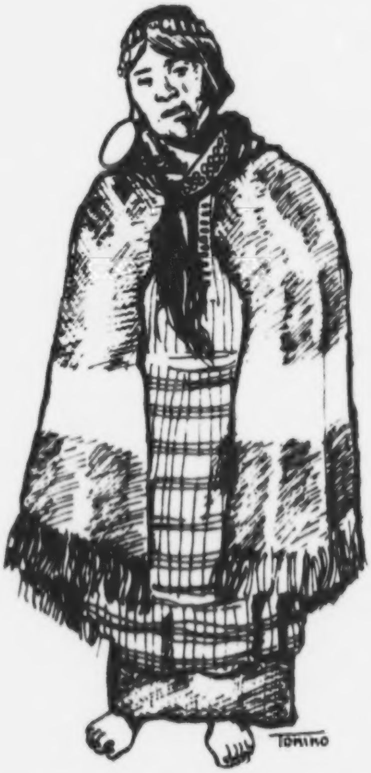
Aymara of Bolivia.

Tupaq Katari and Bartolina Sisa

Between March and October 1781, thousands of Aymaras (indigenous people of Bolivia) laid siege to La Paz. They were tired of the abuse and the power of the colonialists who were demanding more and more land and tribute from the native people. Tupaq Katari and his wife, Bartolina Sisa, lead the revolt. Throughout the siege there were many battles and the Aymaras were only defeated when reinforcements for the Spanish forces came from Lima. Both leaders and many followers were taken prisoner and then executed.

Araucanians

The first Spanish troops that entered Chile, in 1535, were commanded by Diego de Almagro, who was not able to get further than the river Bio-Bio because of the fierce resistance from the indigenous inhabitants. These people had also successfully resisted all attempts by the Incas to conquer them. In 1542 another expedition, led by Pedro de Valdivia, crossed the Bio-Bio and entered the territory of the Mapuches and the Huiliches. After initially being successful, Valdivia was defeated and executed in December, 1553 by the Araucanians, the name given by the Spanish to the diverse indigenous groups. The defeat of Valdivia provoked the loss of the territories occupied by the Spanish south of the Bio-Bio. In 1558, the viceroy of Peru sent a large expedition to recapture the territory that they had lost. For 40 years the Spanish seemed to have gained control of the territory. However, in December, 1598 the governor, Martin Garcia de Loyola, was defeated and executed by the Araucanians. The head of de Loyola, placed on the end of a spear and put on display, led to a general uprising by the native people. The seven cities that the Spanish had founded south of the Bio-Bio were destroyed. The fierce " war of Araucania" did not end till the end of the 19th century. Ultimately, superior artillery, European immigration and the arrival of the railroad accounted for the victory over the nation the Inca and the Spanish had been unable to conquer.



Mapuche Woman

The Mohawks

March 11, 1990
Oka, Quebec

Mohawks from the Kanesatake Reserve set up a road block in order to stop Oka Township expanding a golf course on land they claim is theirs. Before this flash point ends

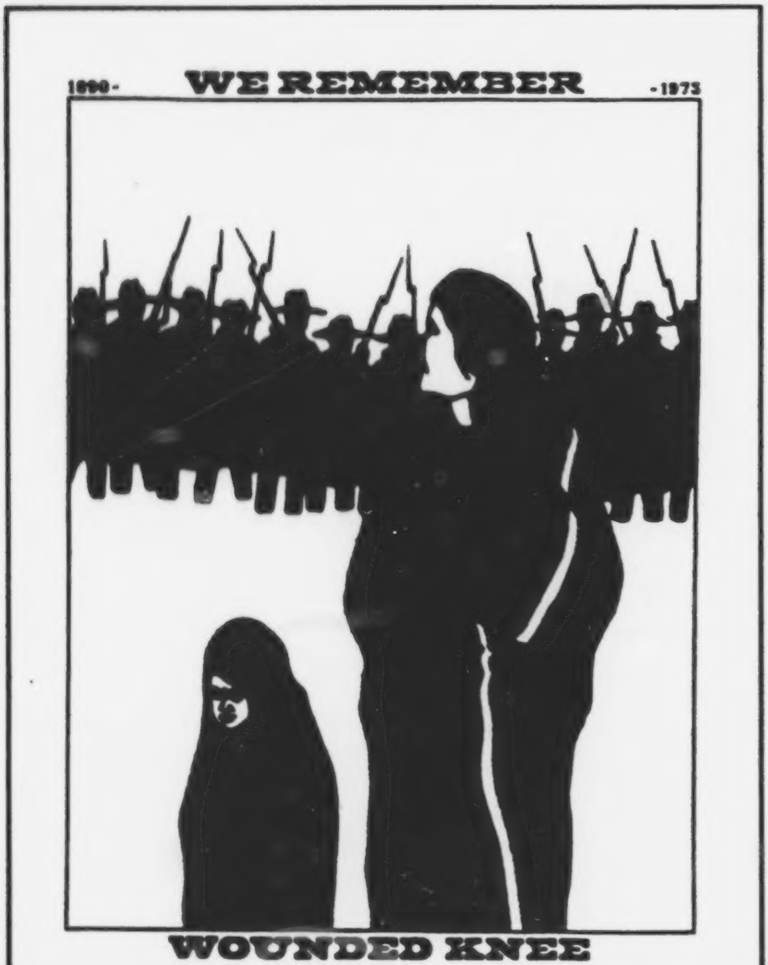
☐ a Quebec police officer will be killed;

☐ the army will be called in;

☐ the Mercier Bridge, an important bridge entering Montreal, will be barricaded;

☐ a crowd of 500 whites will stone a convoy of Mohawk families leaving the Kanesatake Reserve;

☐ Native People all the way to B.C. will put up barricades in solidarity with the people of Kanesatake.



The Warriors at Oka are "armed terrorists treading a path of tribal blackmail, escalating a golf course dust-up to the brink of aboriginal war in Canada."

J. Patrick O'Callaghan, former publisher of the Calgary Herald, Edmonton Journal and Windsor Star.

"How many times have these colonizing powers gone around the world and colonized in the name of Jesus Christ or in the name of Christianity, or in the name of whatever? It's a very, very aggressive culture. And yet we're [the Native People] the ones that are criminals. For what? For defending what little bit we have left? There's always been this feeling and this mentality that you gave us lands, you gave us reservations, Western man gave us something. They didn't give us anything. That's all that we got left and even what we got left they want to take.

"Sugarbear," one of the Mohawk Warriors at the Kanesatake Reserve, August 28, 1990.

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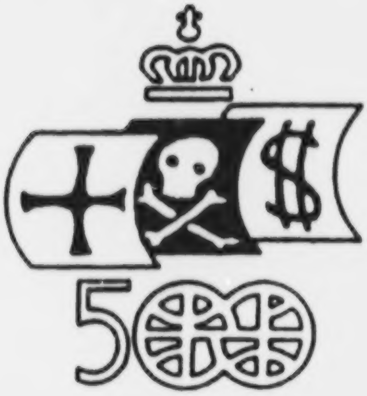
Suggested Activities:
Resistance



Supplementary Activity

In July 1990, representatives from 120 Indian Nations and organizations met in Ecuador to discuss "500 Years of Indian Resistance." Here is the logo they used for their meeting. With a partner or a small group, discuss the meaning of this logo. What do the three symbols on the sails represent? What does the crown stand for?

What symbol do you think would make a good logo to represent 500 Years of Resistance? Discuss this with your partner or small group. Come up with some ideas, and draw your logo.

Questions for Discussion

1. What does "resistance" mean? What are different forms of resistance?
2. Why are most Native Peoples not celebrating the "Discovery of America"?
3. Why are they calling it 500 Years of Resistance?

Research and Investigation

Investigate the following:

☐ Little Bighorn
☐ Wounded Knee
☐ Oka
☐ Chief Pontiac
☐ Louis Riel
☐ Leonard Peltier

For each example:-

1. Describe the issue involved.
2. What was the conflict about?
3. What happened?
4. What were the consequences or after effects of this conflict?
5. What other examples can you find of resistance, past or present, by Native Americans?

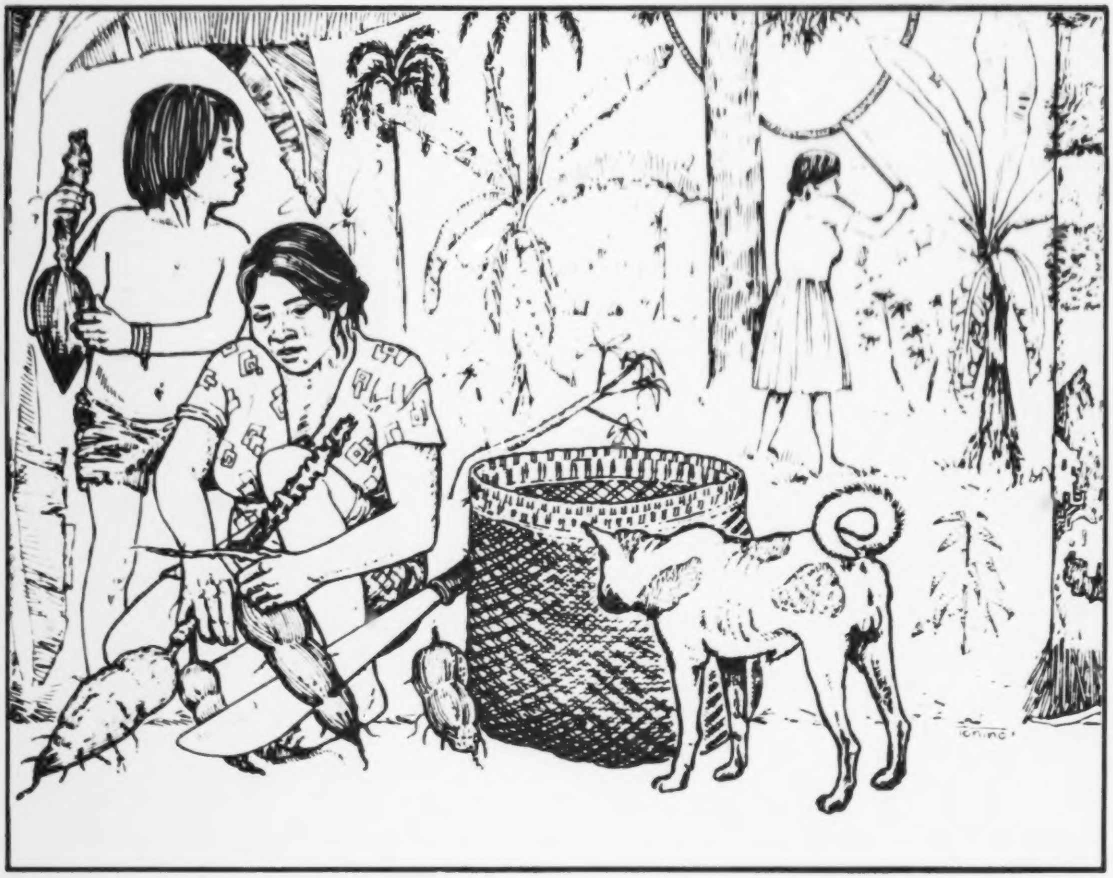
Developing Point of View

Writing Activity

How might you feel about the celebrations marking the 500th if you were a a) Native person b) a Latin American c) a Black Canadian?

1. Write your thoughts / impressions as a poem.
2. Write a newspaper article giving your point of view.

Debate:
The Discovery of America should be celebrated.

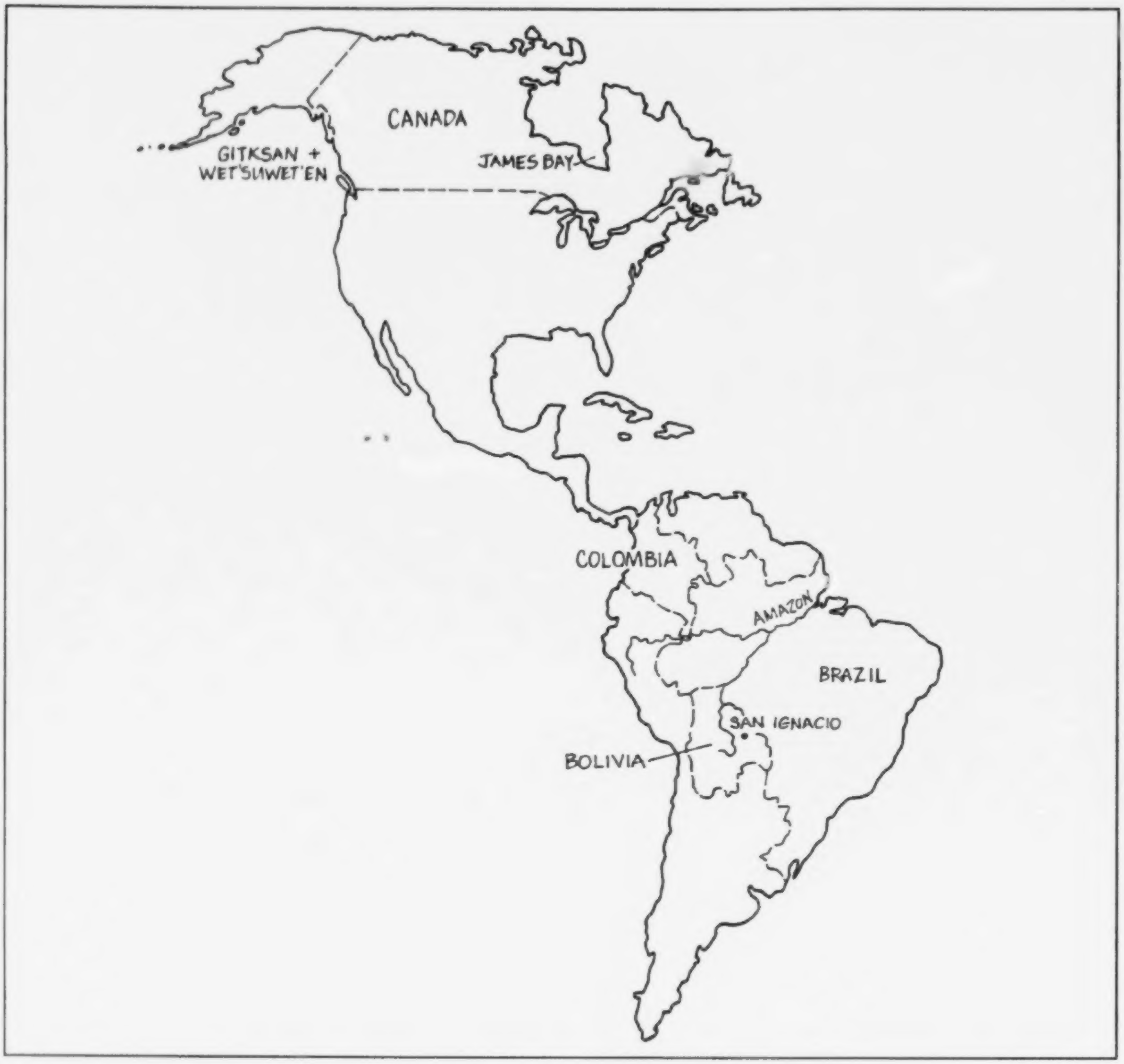


Shuar woman, Ecuador

Section IV

LAND

"Holy mother Earth,
the trees and all nature
are witness
to your
thoughts and deeds."
A Winnebago saying


CANADA
GITKSAN +
WET'SUWET'EN
JAMES BAY
COLOMBIA
AMAZON
BRAZIL
SAN IGNACIO
BOLIVIA

Introduction: Land Issues in the Americas

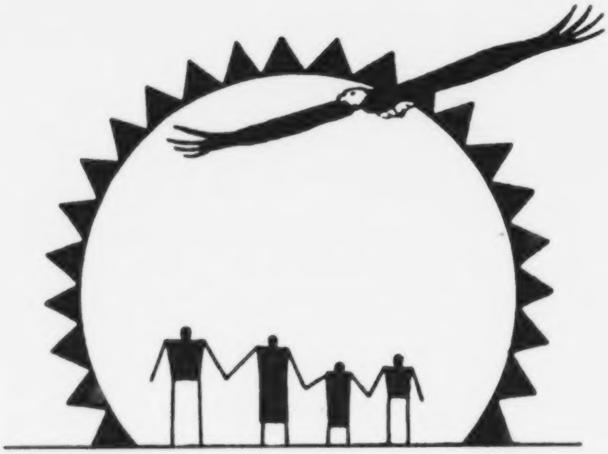
In this section we want to achieve four goals.

1. Raise the awareness of native land issues in both North and South America.
2. See how they are connected locally, nationally and internationally.
3. Look at how these issues are being dealt with and what can be done.
4. Examine perspectives of different people concerned with the issue.

Turning the Tide

Increasingly, indigenous peoples in North, Central and South America are organizing to resist the pressures of uncontrolled development. They are joined by non-indigenous people who care about the environment and about fairness. After all these centuries, indigenous people still haven't stopped caring about their land. They still continue to guard parts of their culture that they have kept alive – often secretly – throughout centuries of repression. And increasingly they are getting together to organize for change.

Colonialism in the Americas, A Critical Look



The Struggle For Land

I know that non-Indians like our resources. They say that we have gold. We have lumber, and they say that they need that to help the people who live in the city. Well, we do not want them, and we do not want them here. What we want is respect for our rights.

Davi Kopenawa Yanomami, Brazil

When Indigenous peoples assert their land rights, they include the resources beneath the soil, the trees and animals, the rivers, hills, coastal waters, ice and air. "Mother Earth", they maintain, incorporates all of these elements. Indigenous peoples also speak of their collective and inalienable right to the land. Land, as they see it, is not a commodity to be bought and sold, but the collective responsibility of the community, which must be passed on to future generations. The land is more than just an economic resource; it is also the place where spirits live, where their ancestors are buried and where new generations will grow up.

During the past decade or two, the struggles of Indigenous peoples, both in Canada and internationally, have centred on the issue of land. The common way of life of Indigenous peoples - one that has a reverence for the land - is threatened by an attitude of cultural superiority on the part of the non-Indigenous majority, and by the material greed that accompanies it. As a result, Indigenous peoples worldwide face a similar struggle to protect their land, their cultures and their ways of life. In Canada, Aboriginal peoples have "lived through a grim history, characterized by the cultural arrogance of those who came to us from across the water, their relentless grab for our land, and the repeated betrayal of the promises they made to us" (Georges Erasmus, former National Chief, Assembly of First Nations). The First Nations maintain that the process for recognizing and dealing with their land rights has been deliberately stalled and that, in spite of favourable court rulings, Canada still refuses to implement fully the terms of existing treaties.

Internationally, the search for new resources and the exploitation of Indigenous peoples' land by outside interests is bringing immense suffering and producing conflict on a world-wide scale. There is no denying that in the course of this "development", permanent damage has been imparted to the global environment and that thousands, and perhaps millions, of Indigenous peoples have perished.

Colonialism has broken the connection between many peoples and their traditional land. Now Indigenous Peoples are demanding protection of their lands. Some request the return of lost lands; others compensation. Above all, they are stating their need for sufficient land to survive.

from Oxfam: *1992 & Beyond*

OUR LAND, OUR LIFE:

Native Peoples Organize for Justice in the Americas

Native Peoples throughout the Americas share this perspective and today are organizing to protect the earth and their cultures from those who would abuse them. Below are a few examples:

Amazon • Amazonian Indians are protesting the damage caused by logging and mining companies and gold prospectors. They are demanding that international aid to the Amazon come with the strict condition that Indian organizations be involved in the programs.

Caribs • To strengthen their continuing struggle for justice today, Caribs held the first Conference of Indigenous Peoples of the English-speaking Caribbean in 1987. They now plan to build links with the Indigenous groups of Guyana and the rest of Central and South America.

Cheyenne • Native Action, a citizen's organization in Northern Cheyenne, Montana, is opposing the federal government's largest coal sale in the history of the U.S., which includes a 130 kilometre tract of land in Wyoming, Montana and South Dakota.

Cree and Inuit • At James Bay, the Cree and Inuit are organizing against the construction of the single largest hydroelectric dam project in North America.

Gwichin • On the Arctic National Wildlife Refuge in the Yukon, home of the caribou herd on which they rely, the Gwichin people are trying to stop oil development.

Hoopa and Yurok • In the Smith River Recreational Area in N. California, the Hoopa and Yurok people have been fighting to ensure the protection of religious and sacred sites in their homeland, which is threatened by U.S. Forest Service plans to construct a logging road in the area.

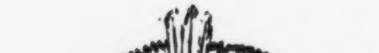
Ixil • To protect their access to farm lands, the Ixil of El Quiche, Guatemala, have formed 'popular resistance communities'. These communities fled army massacres in 1982 and remain in the mountains. As one Ixil woman explained, "We are living in resistance to the army. Our demand is that the government grant us true peace and freedom."

Kayapo • In 1988 the Kayapo peoples began a campaign to stop the building of the Barbaquara and Kararao dams which threatened their land. They went to the World Bank to request the withdrawal of a $500 million loan. They met U.S. senators, toured European capitals, talked to members of parliament and sought the support of environmentalists and human rights groups. In March, 1989, the World Bank withdrew its support for the dams.

Lakota • The Native Resource Coalition of the Pine Ridge Reservation in South Dakota opposes a toxic waste dump and surface mining.

Lil'Wat • The Lil'Wat people of British Columbia seek to protect an undeveloped mountain and its valley from development and logging.

Mohawk • In protest to the extension of a golf course into ancestral lands in Oka [Kahnesetake], Quebec, Mohawks erected barricades in two communities. During the ensuing nine-week standoff, the police and Mohawks clashed violently and the federal government called in the army to end the impasse.



Kayapo of Xingú, Brazil

Navajo • Citizens Against Ruining our Environment (CARE) on the Navajo Reservation successfully stopped the construction of a toxic waste incinerator within their reservation. CARE organized the first national meeting of grassroots groups working on environmental issues in the summer of 1990.

Ojibway • The La Courte Oreilles and other bands of Ojibways in Wisconsin oppose the construction of a copper and zinc mining facility which will devastate the local ecosystem.

Sirionos • In Beni, Bolivia, the Serionos and other Indigenous groups have fought since 1988 to save their lands from destruction by cattle ranchers and logging companies. Over 700 Chimanes, Movimas, Yucares, Sirionos and Mojenos joined a 600-kilometer March for Territory and Dignity in 1990 to publicize their demand for the 'right to their land and dignity'.

Wauja • A traditional Native people of the Brazilian rainforest, the Wauja are peacefully organizing to defend their land from ranchers and poachers.

Sources: *Rethinking Columbus*, a special edition of *Rethinking Schools*, Julian Burger, *The Gaia Atlas of First Peoples*
From Oxfam: 1992 and Beyond.

Colombia: Land Issues
The Arhuaco Indians

Last November, the principal leader of the Arhuaco Indians, Luis Napoleon Torres, was travelling to Bogota, to protest army and police harassment of their Indian communities. While travelling, a group of soldiers stopped their bus and forcibly removed Torres, along with his brother Angel Maria and Hugues Haparro, another Arhuaco. The incident was reported to the local police, but they appear to have done little or nothing. Two weeks later, the Indians' bodies were discovered in three different places - all showed signs of severe torture.

About 1000 Indians joined in a protest march, carrying the bodies back to the mountains for traditional funeral rites. Two of the dead were traditional shamans (mamo) and all were key Indian leaders of long-standing.

On the same day as the three leaders disappeared, another Arhuaco, Vrente Villafane and his brother had their house searched for arms. Although none were discovered, they were taken to the army base in Valledupar, where they were beaten and tortured. Two days later, one of them was taken by helicopter to Vindivameina (Santo Domingo), where soldiers searched houses, shot their rifles into the air and stole food from the school and equipment from the health post.

The Arhuaco inhabit the Sierra Nevada de Santa Marta mountain range near the Caribbean coast, along with two other related Indian groups, the Kogi and the Arsario. Most of them have resisted the gradual invasion of their lands by non-Indians from the surrounding lowlands, and have retained a firm hold on their culture and traditions. In recent years, the Colombian leftist guerrilla group FARC has moved into the area. FARC has been responsible for kidnapping several wealthy landowners from nearby and the Colombian army sees all peasant and Indian communities as potential guerrilla collaborators. This is probably the reason for the current persecution of the local Indian leadership. In other areas of Colombia guerrillas themselves have killed Indian leaders who refuse to align themselves with their particular anti-government group, of which there are several. In many areas the Indians find themselves caught in the crossfire between the government and the rebels.

Although a Colombian court is currently investigating the killings, it is unlikely to produce results without an international show of support for the Indians and their struggle.

Cuiba child, Colombia.

Bolivia: Indians Fight Back

Over a thousand Indians from many tribes of the Bolivian Amazon marched to the capital, La Paz, to protest the destruction of their forest homes. The march, which involved climbing from the heat of the rainforest to the freezing plains of the Andes mountains, took many weeks and covered over 600 km. For many Indians, it was the first time they had ventured out of the rainforest. Conversely, it was the first time most Bolivians had seen an Amazonian Indian. The Indians, from the Chimane, Mojeno, Yuracare, Siriono and Movima tribes, joined together to protest that their land rights have still not been recognized. The Indians are united in their anger over the destruction of their lands by logging companies. Their cause generated a huge groundswell of public sympathy, and they were greeted by large crowds at many points along the way.

Faced with this level of popular support, the government had no choice but to negotiate. In a series of presidential decrees, the government recognized all the three areas in question (the Isiboro-Secure National Park, the Chimanes Forest, and a region called El Ibiato) as "Indigenous Areas" or "Indigenous Territories". In practice, it was not clear what these terms meant, but the Indians accepted the decrees as the best deal they would get. As is so often the case, however, the recognition of their rights on paper has not been applied on the ground.

While little has been heard from the Isiboro-Secure and Chimanes Forests, the Siriono Indians of the El Ibiato region have been confronting ranchers and colonists who are refusing to recognize the Indians' newly granted rights to the land. The government said it would establish a commisson to properly demarcate the area. However, not only has there been no sign of the commission, but the ranchers who have recently moved into the forest are refusing to leave. When the Siriono tried to demarcate their land by cutting a path, they were threatened and prevented from doing so by a local rancher. The Siriono retaliated by burning down the ranch buildings, having checked that no one was in them.

The situation is now very tense. One rancher said: "The Sirionos should be integrated into civilization and taken to places where they could have a better life".

Survival International, no. 28, 1991

José Luis Couto

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Brazil:
Yanomami Gain Recognition For Their Territory

At long last, on the 15th of November, 1991, the President of Brazil, Fernando Collor de Mello, announced that the Yanomami Indians had secured their territory of 9.42 million hectares in the north of the country, along the Venezuelan border.

The demarcation of the lands for the 10,000 Yanomami who live in Brazil should have been signed on the 29th of October, but on that day Collor signed rulings on 71 other delimitation trials, delaying the Yanomami issue.

It is thought that this delay was due to pressure from the military, the Ministry of Education and corporations in the Amazon and Roraima, Brazilian states where the Yanomami live.

The army believes that the creation of a permanent region for the Yanomami, close to the border between Brazil and Venezuela, could put national sovereignty at risk. The military theory is that the Yanomami of Brazil and those from Venezuela could unite at some time in the future, creating a 'Yanomami nation', independent of the Brazilian government. It is also worth noting that the security zone proposed by the army contains the largest mineral reserves in the State of Roraima.

In his November 15 speech, President Collor addressed the army's concerns saying that the demarcation left 'national sovereignty intact and reinforced.'

The Commission for the Creation of the Yanomami Park (CCPY) has stated that in spite of the decree, the military and mining sectors continue to exert pressure to change the presidential decision. On the other hand, the demarcation of the area does not guarantee its integrity. Many indigenous areas in Brazil which have already been delineated are being invaded by gold prospectors and Brazilian companies. The CCPY believes it is necessary to demand from the Brazilian government the creation of a permanent infrastructure for the creation and maintenance of an adequate system which does not jeopardize the Yanomami territory.

Source: IWGIA

James Bay II: No Dam Way

In 1971, a young Robert Bourassa, during this first stint in office, unveiled a wildly ambitious scheme to power generators for the United States. The $60 billion James Bay mega-project, has been an ecological nightmare of as yet unknown diversions, and hydroelectic schemes known as the Great Whale Project (James Bay II) will, if completed, " make James Bay and some of Hudson Bay uninhabitable for much of the wildlife now dependent on it ", according to the National Audubon society. The society predicts that "in 50 years (this entire) ecosystem will be lost."

Phase One of the James Bay project, constructed during the 1970s, has had disastrous consequences, the most notable being mercury contamination due to the vast flooding of vegetation. Levels of mercury in fish downstream from the dams were six times their normal levels within months of the project's completion. A 1984 survey conducted by the Cree of James Bay found that of the people living in the village of Chisasibi, 64% had unsafe levels of mercury in their bodies. It may take a generation longer before fish are once again safe to eat.

The presence of the dams has also radically altered the flow of water along impacted river beds below the reservoirs, creating additional ecological instability. At times the flow may be increased or decreased at up to 20 times the normal rate. The situation carries obvious implications for fish, beaver and other water-based life forms downstream. The results can be quite deadly in other ways as well, as when 10,000 caribou drowned during a major release from the Canapiscau reservoir in 1984.

The environmental destruction engendered by these mega projects is so vast and far reaching that even Hydro -Quebec spokespeople have admitted that the consequences are incalculable. Wildlife habitats and food chains from Hudson Bay to as far away as the Grand Banks off Newfoundland may be affected. Among the host of projected negative effects, huge areas of peat and permafrost slated to be flooded will give off large amounts of methane gas - one of the most harmful of the greenhouse gases.

The James Bay project has already flooded over 10,000 square kilometers of pristine wilderness. If phase two goes ahead, it will flood an additional 7,000 square kilometers of land, damming every single river into James Bay by the turn of the century.

The Cree peoples of the region, who have lived around James Bay for thousands of years, have been quick to combat the construction of James Bay II. They have had a number of recent court victories, coupled with increasing support from the United States. In August, 1991, the Quebec government announced that it would postpone construction on the roads and infrastructure until the fall of this year. The following month, the Federal Court ruled that Ottawa must approve the dams before work can begin. Justice Paul Rouleau further affirmed that the 1975 James Bay and Northern Quebec agreement requires a full *and binding* environmental assessment before construction begins. The Treaty gives Cree and Inuit seats on environmental review committees that - unlike other federal and provincial panels - can stop the dams on environmental grounds. In response the Quebec government and the federal government have appealed.

"This is a landmark decision for environmental protection and Native Rights in Canada", says Matthew Coon-Come, chief of the Grand Council of the Cree in Ottawa. "We believe the Great Whale project will not stand up to a review of the financial, economic, social and environmental facts." To ensure a fair review process, the Cree have issued a list of demands: $12 million to fund public intervention hearings; no time limits on the federal review; an analysis of energy alternatives to hydro-dams; a cost analysis of the project construction; and full disclosure of Hydro-Quebec's secret contract with the St. Lawrence area smelters.

The Cree have also scored stunning public opinion victories in the United States. Hydro-Quebec was banking on power from Great Whale generating station to enable it to fulfill a 21-year, $17 billion contract to export electricity to power-hungry New York state. But negative publicity had caused Governor Mario Cuomo and the New York Power Authority to cancel the contract. A full-page advertisement in the New York Times (paid mostly by Greenpeace) called the dam complex the "most destructive project in North America" and Time magazine ran an article entitled "Bury my Heart at James Bay."

American lobbyists were instrumental, not only in the decision of New York to rethink the deal, but in Hydro-Quebec's agreement to hold joint environmental review hearings with the Cree and the Inuit. The hearings began in late January of this year, and are expected to last at least two years, further postponing Hydro's construction plans.

These setbacks, however, don't mean that Bourassa has lost his decades-old fervour for hydroelectric development. A delay of a year or two may be a small price to pay to see his dreams realized. He and Hydro will use that time to soften up the opposition to Great Whale, in the U.S. and in northern Quebec.

It is obvious that the fight to halt construction of James Bay II must continue. The key to the success of such an effort lies in the cultivation and expansion of alliances between the Crees and Inuit and Indigenous and non-Indigenous groups and individuals from outside the area of immediate impact.

Sources: *Z Magazine, ARC Update*
Canadian Dimension, The Toronto Star

Gitksan and Wet'suwet'en: B.C. Court Says NO

The province of British Columbia, prior to the recent election of the New Democratic Party, refused to recognize Aboriginal title to the land. This is in spite of the fact that Aboriginal ownership of the land has never been surrendered or extinguished by treaty or comprehensive claims settlement in most of BC and the Canadian north.

In 1984 the Gitksan and Wet'suwet'en Hereditary Chiefs of northern BC filed suit in the Supreme Court of British Columbia against the province, claiming 58,000 square kilometres of resource-rich lands, an area almost the size of New Brunswick. (Today, most of the 8,000 Gitksan and Wet'suwet'en people live in reserve communities occupying a total of 120 square kilometres.) Not wanting to stand alone in this landmark case, the provincial government dragged Ottawa in as a co-defendant.

Seven years later and at a cost of $25 million, borne mostly by taxpayers, a decision was reached as to the sovereignty of the land. However, when BC Supreme Court Justice Allan McEachern issued his long-awaited ruling on the most important Native land claim trial in Canadian history, jaws dropped in disbelief. After 318 days of hearing evidence from 61 witnesses and a further 56 days of argument, as well as pre-trial hearings that included the oral testimony of the Hereditary Chiefs, the result was the familiar, continuing denial in law of Aboriginal ownership of the land.

"The aboriginal rights of th natives were lawfully extinguished by the Crown in the colonial period," McEachern wrote in his 394-page ruling, dismissing more than a century of First Nations grievances.

He generously allowed the Gitksan and Wet'suwet'en to carry out their sustenance practices (hunting, trapping, berry-picking, etc.) on the land they claim, but only after rapacious industry has finished clearcutting it.

The minimal user rights could continue, McEachern wrote, only "until such lands were required for an adverse purpose ... Thus, lands leased or licensed for logging, for example, become usable again by Indians and others when such operations are completed."

Not surprisingly, McEachern's ruling — which sets a precedent for all land claims cases in which Aboriginal title was never surrendered or extinguished by treaty — was instantly decried by Native leaders.

United Native Nations vice-president Ernie Crey called the ruling "nothing short of a declaration of war on the Aboriginal way of life."

Squamish Band Chief Joe Mathias concurred, saying McEachern's decision is "truly a judgement that stands on racism."

In April, 1991, the Gitksan and Wet'suwet'en Peoples filed an appeal of the decision. But they know that a ruling from the BC appellate court or federal Supreme Court is likely to be several years away; and they must raise $5 million to cover the costs of the appeals.

McEachern's astonishing ruling has, however, galvanized many non-Natives in BC and elsewhere into active advocacy of Native rights. For example, the United Church of Canada, which last year pledged to raise $1 million to support BC Native land claims, paid its first instalment of $100,000 to the Gitksan and Wet'suwet'en in May. Similar responses from a growing portion of the non-Native population are occurring across the country.

Canadian Dimension , The Phoenix (CASNP) and *Peace Magazine*

Suggested Activities:
Land Issues in the Americas

Understanding the Land Issues: Group Work

Put students in groups, giving each group a different article from this section.

Read an article.

1. What is this article about?
2. Brainstorm 3 important points you have learned from reading this.
3. What is the position of First Nations People in the article? Are there any other positions?
   Report back to class.

Suggested Focus Questions for Large Group Discussion

1. What is the issue (s) common to all the articles?
2. Why is this issue an important one from a local, national and international perspective?
3. What are indigenous people trying to do to address these issues?
4. What are governments doing?
5. How do you think they can be resolved?

Other Classroom Activities

What can you\your class do to educate yourself more about the issues?

1. Suggestions:
   - ☐ gather articles for a class bulletin board or an individual folder·
   - ☐ bring in guest speakers.
   - ☐ Write to a native organization, forest company or your Ministry of Native Affairs, for information.
2. Find out if there are any native land issues being discussed in your area. If there are, bring in someone to discuss them with the class.
   You can invite:
   - ☐ someone from a native organization or tribal council
   - ☐ someone from the the town council
   - ☐ a local citizen

3. Explore the positions of different groups and the implications for them.
    a. native people
    b. environmentalists
    c. industry
    d. Governments, both provincial and national
    e. Native governing groups (ie: Assembly of First Nations, Métis National Council, World Council of Indigenous People)

4. How can native and non-native groups work together to try and resolve the issues of land?

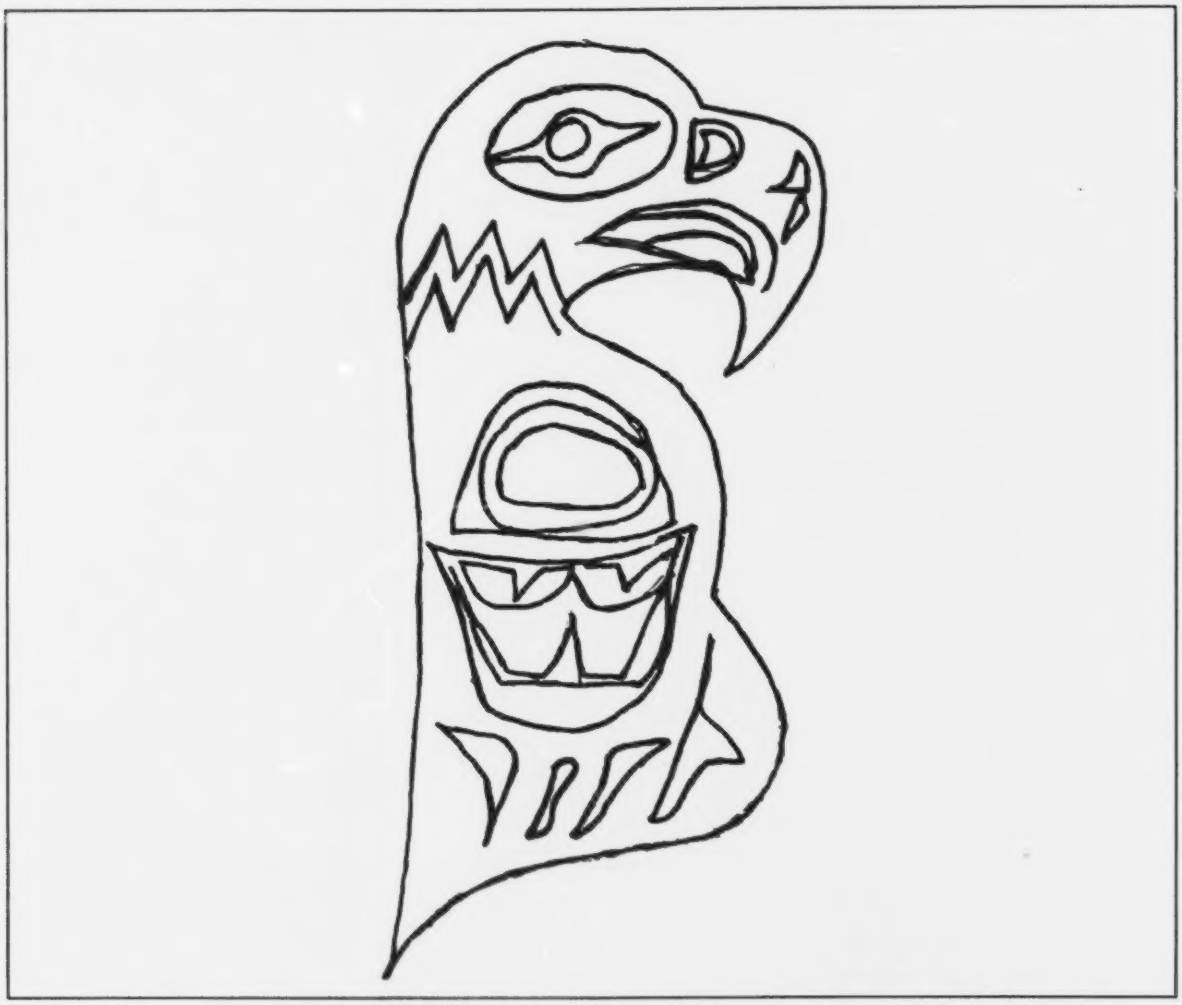
5. In groups or pairs gather articles and investigate other important issues of concern to First Nations such as self-determination, environment or justice. Try and find local, national and international examples. Along with the articles you may want to write poems, use visual images such as drawings, symbols, pictures from magazines, do a collage, etc.

Indian Children Speak

Juanita Bell

People said, " Indian children are hard to teach."
"Don't expect them to talk."
One day stubby little Boy said,
"Last night the moon went with me all the way
When I went out to walk."
People said, "Indian children are very silent.
Their only words are no and yes."
But ragged Pansy confided softly,
"My dress is old but at night the moon is kind;
Then I wear a beautiful moon-colored dress."
People said, "Indian children are dumb.
They seldon make a reply."
Clearly I hear Dolores answer,
"Yes, the sunset is so good, I think God is throwing
A bright shawl around the shoulders of sky."
People said,"Indian children are rude.
They don't seem very bright."
Then I remember Joe Henry's remark.
"The tree is hanging down her head because the sun
is staring at her. White people always stare.
They do not know it is not polite."
People said, "Indian children never take you in,
Outside their thoughts you'll always stand. "
I have forgotten the idle words that People said,
But treasure the day when iron doors swung wide,
and I slipped into the heart of Indian land.

from *Rethinking Columbus.*

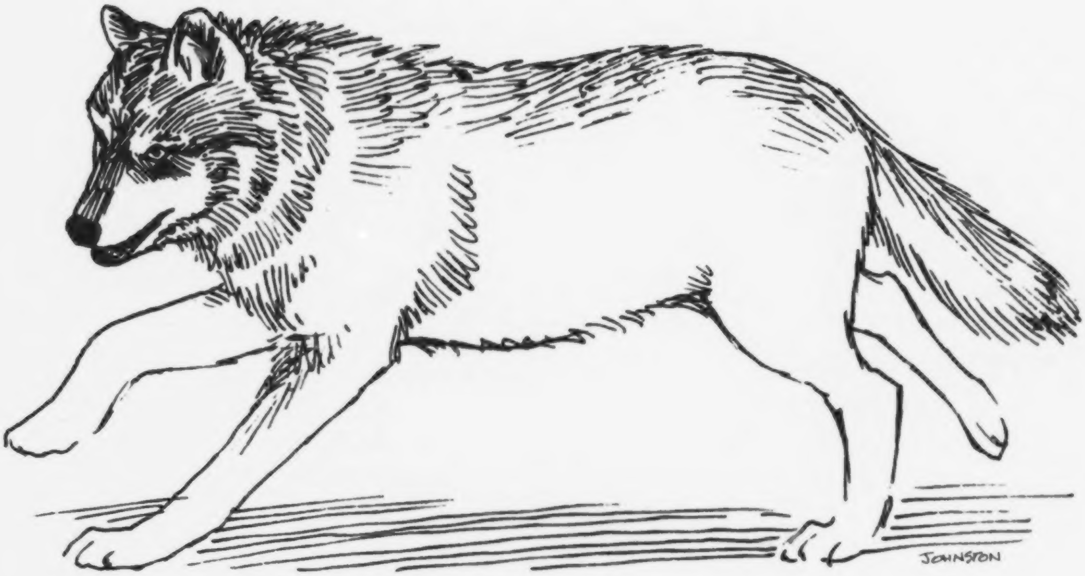


Archie Mason, Grade 4, Tahayghen Elementary School Queen Charlotte Islands (Haida Gwaii)

Section V

Primary

The stories included in this unit are intended to provide children with a glimpse into the lives of First Nations people both here and in far away Guatemala. They reflect the influence of oral traditions in both countries and the significance of the wisdom of the elders and their regard for nature. With enough information concerning First Nations, teachers will be able to assist children in replacing their stereotypes with ideas based on reality. They will begin to appreciate these people of many different nations who truly cared for their lands and their people, thousands of years before the arrival of the first Europeans. They will recognize that both in Canada and Guatemala today, the cultures of indigenous people are not static. They are steeped in tradition but are continuously growing.



Grampa

by Wanda Bolton

I remember my grampa would always have time for me. We would sit on his porch or we would sit down by the inlet and be quiet, or not. Grampa would speak to me in Tsle-wa-tu but mostly English because I could not understand our language.

One day while we sat at the beach Grampa told me a story, a story about how the Tsle-wa-tu clan came to be. This is the story.

A long, long time ago on the shores of the Burrard Inlet there lived thousands of native people. They lived well. If they needed food, they went to Mother earth, if they needed water, they went to the rivers and took only what they needed. Not one of those people thought only about themselves, they lived in harmony with one another. The village thrived. One day the ta-ah of the village fell ill. Everyone thought it was just her time to go to the "great spirit", but people continued to fall ill and die until the population became dangerously low.

There was one family left on the reserve with a papa, a mama and three children. One by one they got the strange illness and died until there was only the mamao and one son left. And then one day the mamao fell ill and she felt very frightened. At this time she prayed to the "great spirit" to save her son and her village. And then she too passed into the next world.

Now the baby son was too young to understand, he only knew he was hungry and he cried and cried and cried. Into the village crept the wolf. She had six young pups of her own to care for, but she picked up the boy in her mouth and took him to her den, where she cared for him as though he were her own.

As the boy grew, the wolf sensed that he was lonely, that he needed humans to talk to, to be with and to survive. So she led him to the shores of the inlet and left him. He climbed into a canoe he found there and paddled off. He came ashore at a new and exciting land and met a young woman named "Ta-le-lup (Butterfly). He took her back to his own village and they were happy.

It was at this time that Chief Slaholt realized that if it weren't for the wolf that his village would have become extinct so in honour of the wolf, he named his village "Tsle-wa-tu" which means "people of the wolf" and to this day our people are of the wolf clan.

This story taught me about "being kind", and "caring" about others more than ourselves! It is only one of many!

Born on the Burrard Reserve in North Vancouver, Wanda Bolton attended elementary school in North Vancouver, graduated from high school in Vancouver and obtained her Early Childhood Education Certificate in North Vancouver. Wanda is the eldest grandchild of the late Chief Dan George. She currently teaches several classes and co-ordinates the Early Childhood Education program at the Native Education Center, Vancouver.

Suggested Activities: Grampa

Read story to children:

☐ Discuss story

☐ Ask children to draw (paint) about the story they heard and print (teacher scribes for young children) text to accompany their drawing.

Turn story into a Big Book:

☐ Older children can copy script and illustrate - draw, paint, collage, etc.

☐ For younger children the teacher can copy the script onto large pieces of paper and ask the children to illustrate the pages. Bind appropriately.

Comparing and contrasting:

☐ Compare and contrast how the Indigenous culture and the "Western" culture view wolves - can use stories such as *Peter and the Wolf, The Three Little Pigs, Little Red Riding Hood,* etc. This could extend to other creatures in nature.

Re-writing / Re-telling:

☐ Have children re-write the story from the wolf's point of view. Where was it going? What did it find? How did it feel? Why did it decide to care for the child? Younger children could illustrate and ask the teacher to scribe necessary text to accompany the illustration.

☐ This could also be done as a class Big Book. The children could contribute text ideas, copy and illustrate. With younger children, the teacher could print the text generated from the children onto large pieces of paper and have the children illustrate them.

Role Drama:

☐ Allow children to work in groups and act out story.
(older children could turn story into a play script)

Mapping

☐ Children could draw a map or make a diorama of the village,

Name Giving

☐ Have a discussion on the tradition of name giving.

☐ How did your parents decide on your name?

☐ Examine the uniqueness of each person's name and the meaning attached to their name.

☐ Do names have certain meanings?

☐ When do people get their names?

☐ Discuss how peoples' names around the world differ:
In some cultures a person's family name precedes his/her personal name. In First Nations cultures a name may be passed on when a parent dies or a person may be given new name in a dream vision. In Latin America, many people have their first name, then their father's family name and then their mother's family name. i.e. Maria Gonzales Lopez.

Mayan corn offering.

A Sad and Frightened Cry

Alejandro Ruiz

Lin Pels was a great Mayan mid-wife and medicine woman. She was over one hundred years old. She was my Grandmother. She taught me many things. One time she told me a short story about the corn.

In the old days she used to help deliver babies in her village. She said that one day when she was heading home she heard the cry of a woman. She heard it in a place where it was all wet and muddy. She said in that specific place horses carrying heavy things couldn't get through. It was a clearing without trees. She couldn't see anybody around. So, she was afraid. Then she heard the cry again. It was not too loud and not too soft but piercing, sad and frightened. She went to search around but there was nothing.

Beside that muddy place there was a place where people came to rest. When she got to that place she heard the cry again. She sat down and concentrated and asked the great spirit what was going on there. She started talking to the crying voice and asked it to show itself to her. "Let me see your spirit," she said. "Spirit of death, Spirit of all creatures, Spirit of the great gods. Let me see you, heart of the earth. Come out so I can see you."

Then she went back to where she had heard the voice the first time. She looked in the place the voice had come from. It had come from that same place twice. Then she found a few seeds of corn and the cries stopped. She went back to where she had prayed. As soon as she got there the cry started again for the third time. Then she knew it was the corn. She found a different coloured cob, wrapped it in her blouse and took it home. She put out candles to give thanks to the corn god Yum Kax.

The meaning of this story is to never disgrace corn because some day there could be no more food. So take care of all living things and don't destroy them.

Alejandro Ruiz is a Mayan from the Myan area of Guatemala. Born in a mountain village in Huehuetenango, Alejandro worked as a child with his father in the corn and coffee fields. He and his family came to Canada as refugees in September, 1985 and are living in Surrey, B.C. His 13 year old son, Byron helped him with the translation of this story.

Suggested Activities:
A Sad and Frightened Cry

Read story to the children:

☐ Discuss story.

☐ Ask children to draw (paint) about the story they heard and paint (teacher scribes for young children) text to accompany their drawing.

Sound collage:

☐ Take a walk in nature. If there is not a park close at hand, go to the quietest corner of the school ground. What natural sounds can you hear?

☐ Make a list (teacher) of all the sounds. Later classify them on a chart according to natural or not natural. Or have the children make lists with either pictures or words.

Turn Story Into a Big Book

☐ Older children can copy script and illustrate - draw, paint, collage, etc.

☐ For younger children the teacher can copy the script onto large pieces of paper and ask the children to illustrate the pages. Bind appropriately.

Re-writing / Re-telling:

☐ Have children re-write the story taking the corn's point of view. What did it see, hear? Why was it crying? - etc. Younger children could illustrate and ask the teacher to scribe necessary text to accompany the illustration.

☐ This could also be done as a class Big Book. The children could contribute text ideas (web), copy and illustrate. With younger children, the teacher could print the text generated from the children onto large pieces of paper and have the children illustrate them.

Role Drama:

☐ Allow children to work in groups and act out story. (Older children could turn story into a play script)

Jalapeño Corn Bread

This spicy corn bread - moist but light in texture - is best eaten fresh.

1-1/4 cups	Cornmeal	300ml
1 cup	shredded old Cheddar cheese	250 ml
3/4 cup	all-purpose flour	175ml
1/2 tsp	salt	2 ml
1/2 tsp	soda	2ml
3	eggs	3
10 oz	can of creamed corn	284 mL
3/4 cup	buttermilk	175mL
1/3 cup	vegetable oil	75mL
2 tbsp	chopped pickled jalapeño pepper	25mL

Wisk eggs, corn, buttermilk, oil and pepper; stir into dry mixture just until combined. Pour into greased 8- inch (2L) square pan smooth top. Bake in 400° F (200°C) oven for 35 to 40 minutes or until golden and tester inserted in middle comes out clean. Makes 8 generous servings. ***Per serving:** about 325 calories, 10 g protein, 16 g fat, 34 g carbohydrate.*

Mapping:

- ☐ Children could draw a map or make a diorama of the scene depicted in the story, labeling appropriately.

Origins: World Map Activity

The purpose of this activity is to establish that almost all children's families have come to Canada from another country. However there is an exception: either one or both parents of the First Nations children were born here and so were their ancestors, no matter how far back you go.

Process:

Send notes home to all parents explaining the activity and asking them to let you know where their family came from - even if it was 4 or more generations back.

Set up a world map and put a pin in with a name tag for each child's country of origin, with a thread leading to Canada. Try to find the different areas of the province or country where the First Nations children come from.

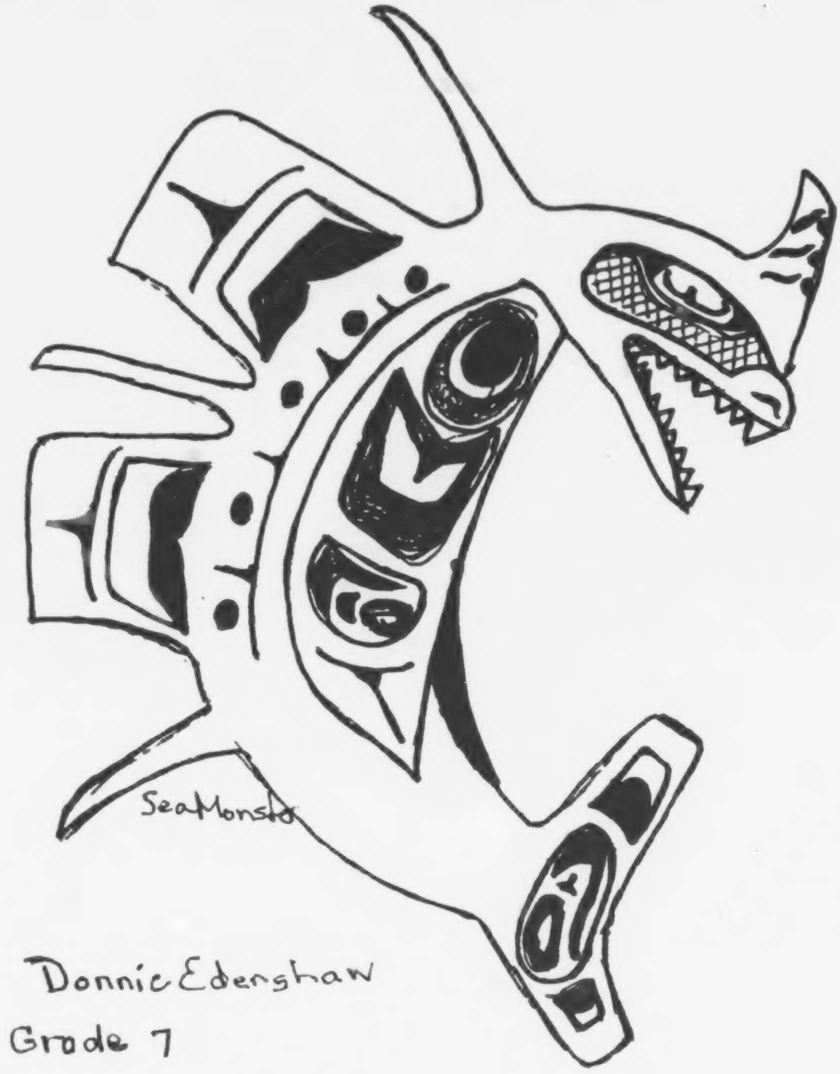
1. What do you know about Canada's First Nations people?
2. How did they live? What are the First Nations people that live in this area? Region? Province?
3. How do we know how long they have been living here?

Explore the Many Uses of Corn

1. Bring some of the following to school and place on a table:
   - ☐ corn husk doll
   - ☐ a can of corn
   - ☐ corn on the cob (if in season)
   - ☐ taco chips
   - ☐ popcorn

Do you know of any other things you can do with corn ?

2. Make a corn product recipe
   - ☐ Tortillas
   - ☐ popcorn
   - ☐ corn bread



Donnie Edenshaw, grade 8, G.M. Dawson, Queen Charlotte Islands (Haida Gwaii)

Section VI

Early Intermediate

The following section contains 3 units. The first is a story written by a high school student about the inhabitants of the Caribbean, the Taînos, and what happened when the Europeans arrived. It is accompanied by questions that teachers may want to use in their classrooms. In the second unit there are ideas on learning about the Haida culture through art. The third unit looks at the past and the present with ideas for student activities. Teachers could also refer to the Suggested Activities after Sections I - IV.

UNIT 1

The Untold Story

Tina Thomas

The following story can be used by teachers as a model of student writing and/or as a text that can be assembled and illustrated by young children. Teachers can enlarge this story's type so it can be cut into sentence strips, placed on the bottom of a page and duplicated for students to illustrate and read together.

Once upon a time a group of people lived on an island, Bohio (now called Hispaniola) in the Caribbean. These people, whom I consider my people, were proud of their island. They built beautiful farms and villages from dirt and rock. They respected the plants and animals. Many people lived on Bohio. They called themselves Taînos.

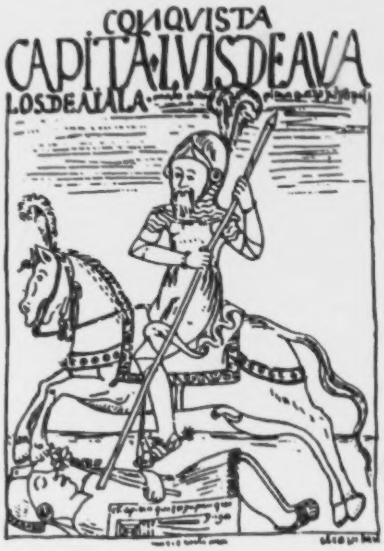
One day, some of the people saw three boats far off in the ocean. They gathered around and watched as the boats came closer and closer. When the boats reached land, strange-looking people got off.

These people were not like us. Their skin was pink, their hair the color of sand, and their eyes the color of the open sea. They wore strange items that covered their bodies, even though it was very hot.

Their leader was a man called "Christopher Columbus." He immediately put a cross and flag down and acted as if the land were now his. This was odd. We did not believe anyone could own the land. Besides, we were already living there.

Through motions and gestures, it became clear Columbus wanted gold. He wanted us to find it for him. We tried to explain there was little gold on our land, just a few small pieces gathered from the water. "We have no gold. There is no gold here," a man said in the Taîno language. Columbus appeared very angry and walked away. My people were afraid of his anger. They wondered what he planned to do next.

After several months, Columbus returned to our island for a second visit. He brought hundreds of people on 17 boats. Before he left this time, he captured many of my people; over 500 were forced onto his boats. We later heard they had been taken to Spain to be sold as slaves. Many died on this voyage to Spain. Their bodies were thrown into the ocean.



During this second visit, Columbus again told my people to bring him gold. "If you do not," he warned, "we shall slay your people." Our people had to bring him gold, even though it was very difficult to find. Columbus made us wear buttons to show we had brought him gold. If we didn't have our buttons, my people's hands were cut off and they bled to death.

My people formed an army. But we did not have the guns, swords and vicious dogs used by Columbus and his crew. We were defeated.

My people ran for their lives into the mountains. Those who were caught were hung or burned to death. Many others killed themselves. Two years had passed and over half of the Taîno people of Bohio were dead.

My people's peaceful and proud land was taken over and destroyed. These newcomers cut down all the forests. They let their pigs and cows eat all the grass. Thousands of my people's lives were destroyed for these people's pleasure.

Before long, the conquerors killed almost all the Taînos. Other native peoples in the Americas were also attacked, some with weapons, some with terrible new diseases. But not all were destroyed. My people have survived.

We have little to show our children as proof of what happened to the Taînos. But we have our stories, told from generation to generation. The stories tell of the cruel genocide of my people, hundreds of years ago: "Once upon a time, in an untold story ..."

Tina Thomas is a Cherokee, African-American student at Jefferson High School in Portland, Oregon.

What's Possible in Our Classrooms and Schools?

How might you approach "Columbus" in your classroom this year?

How would you like the larger school community to commemorate the legacy of 1492?

What else besides Columbus needs rethinking? How can you engage students in thinking critically about other aspects of history and today's society?

Keep in mind:

☐ Are there people in your building who would feel threatened or attacked by a more critical approach to these issues? What might be the source of their resistance?

☐ Are there other teachers or administrators who would support a more critical approach? Are there opportunities for collaboration?

☐ In your school, are there Native children who may already feel excluded from tales of "discovery"? Are there Latino children who may have somewhat contradictory allegiances to conqueror and conquered?

☐ How can you teach the truth about how Native Canadians and Africans were treated but not leave students feeling cynical, with a sense that greed and violence will always prevail?

☐ How can we avoid just handing students a new "truth," but enlist them in discovering truth for themselves?

☐ How can these issues be made contemporary and personal?

☐ Are parents likely to be allies or opponents in launching curricular changes? How can you recruit them as allies?

☐ Are there any official school district multicultural/anti-racist statements that could be used to support the introduction of a more critical examination of the quincentenary?

From *Rethinking Columbus.*

UNIT 2

Learning About The Haida Culture Through Art

Sharlene Scofield (Intermediate teacher)
Patricia Husberg (Teacher Assistant)

We put together the following art experiences and had the students complete the project of their choice. Each child then explained their project to the class. This was videotaped. The children were free to take the video home for their parents to view.

GOAL: To develop a hands-on approach in helping children learn, understand and appreciate the Haida culture of the Queen Charlotte Islands.

Project 1:

To Understand the Haida Tradition of Making Button Blankets

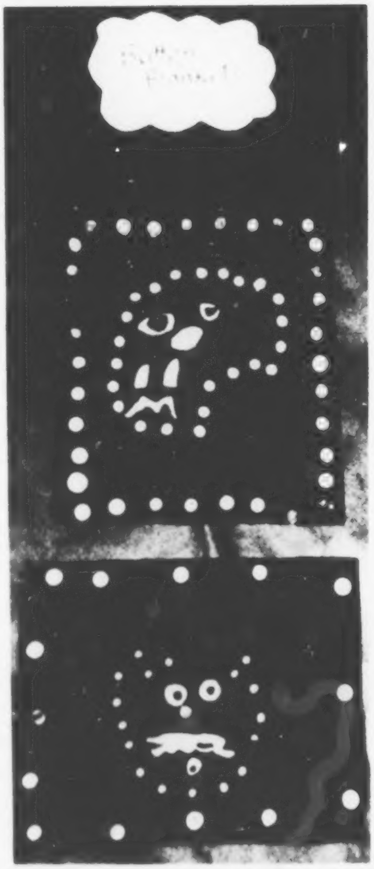
Button blankets were ceremonial robes used mainly at potlatches. Blankets were orginally made from cedar bark, strips of animal fur, feathers and abalone shell buttons. The children learned the significance of using the red and dark navy colours. Today the Haida make button blankets from strong woollen material and buttons are usually white mother-of-pearl or abalone. For this project we used the following books. They are easy to read and have lots of colourful pictures.

Robes of Power, Doreen Jensen, Polly Sargeant, 1986, U.B.C. Press.
Button Blanket, An Activity Book, Nan McNutt, 1986, Alaska

The children made small individual button blankets approximately

25 cm x 30 cm using red and dark navy felt.

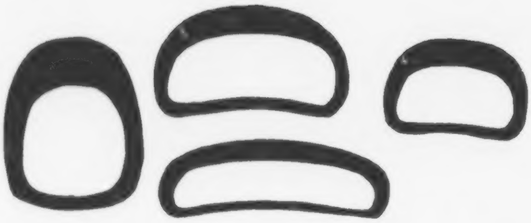
- ☐ First they drew a Haida design on paper.
- ☐ They cut it out and laid it on the felt.
- ☐ Small filler pieces were cut separately and laid on top of the design.
- ☐ The children sewed the design on the felt by using small over-cast stitches.
- ☐ White buttons were brought from home. If we couldn't find enough we substituted white pieces of felt cut with a hole punch. They also sewed on a border and lined the back.



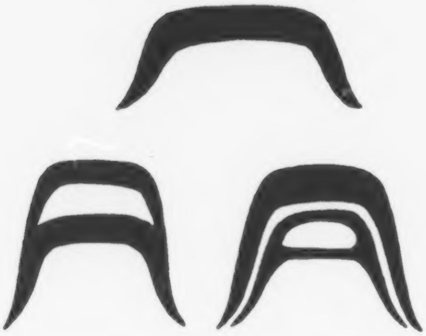
Project 2

Drawing Haida Art Forms

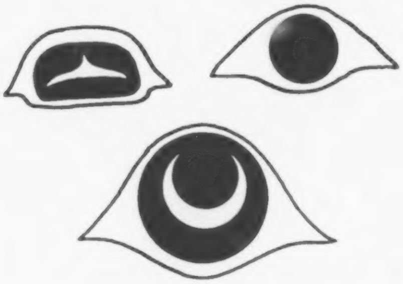
The Haida have a deep respect for nature. Art was, and still is a natural part of their lives. The students looked at the book *Haida Art* by Dawn Adams (A Queen Charlotte Island Reader, WEDGE, University of B.C., 1983). They studied ovoid, U forms, eye shapes and fillers. They were then given a large piece of white paper and asked to create their own Queen Charlotte animal using a variety of Haida design. They could also illustrate a scene from a Haida legend.



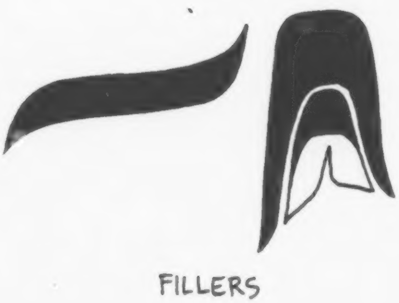
OVOIDS



U FORMS



EYES



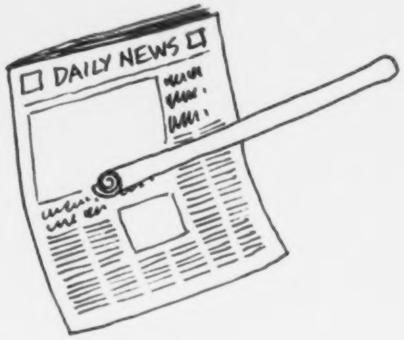
FILLERS

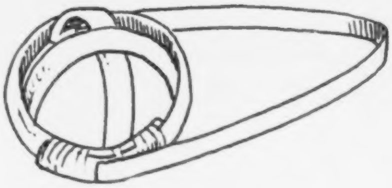
THE
HALIBUT

Project 3

Making Masks of the 2 Main Haida Clans, the Eagle and the Raven

Here the students looked in the book *The Haida and the Inuit - People of the Seasons* by Douglas & MacIntyre (1984) specifically at the chapter "Who are the Haida?" They learned about Haida beginnings, legends and clan structure. Then they paper machéed over the following frame and painted them.
(diagram of steps in making the mask)





☐ Make basic frame
  -use full size newspaper not tabloid
  -roll up 7 layers about 6 cm wide
  -do a strip over the top and across to fit the head
☐ Paper maché using plain newsprint
☐ Make a beak out of strips of manila tag, tape on the front and maché over it.
☐ Draw raven and for eagle designs on the mask.
☐ Paint in blacks, reds and white.

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UNIT 3:

Investigating the Past

Acquiring and Organizing Information

How the Incas, Kwakiutl, Pueblo and other indigenous societies made use of the environment.

Investigate one of the indigenous societies to find out:

1. What were some of the natural resources available?
2. How did they make use of them for:
   - ☐ clothing
   - ☐ food
   - ☐ shelter
   - ☐ tools
   - ☐ medicine
   - ☐ weapons
3. How did they interact with each other?
   - ☐ customs
   - ☐ social organization
   - ☐ government
   - ☐ communication
   - ☐ laws
4. How did they perceive their relationship with the universe / the world that surrounded them?
   - ☐ the arts
   - ☐ science and mathematics
   - ☐ religion and spirituality

Suggested Activities

1. On a map of the Americas indicate the area that some of these civilizations covered.
   Present your information as a chart/report/oral presentation; individually, in pairs or as a group.
2. Write a diary: one day (or one week) in the life of a child in one of these societies.
3. Write a story. Research one of the groups, then write a story about a boy or girl living in that society. Include the year, the region, the type of society in which the character lived, what he /she did in their spare time, how they were educated, the food they ate, their shelter, religious beliefs. Illustrate it. Share with another class in the school.

Some of the centres built by the first Americans are still in existence. These include:

- ☐ Chan Chan, Cuzco and Machu Picchu in Peru
- ☐ Tiahuanaco in Bolivia
- ☐ Copan in Honduras
- ☐ Tikal in Guatemala
- ☐ Palenque, Chichen Itza, Teotihuacan and Monte Alban in Mexico
- ☐ Acoma in New Mexico
- ☐ Ksan village, Hazelton, B.C.

Investigate to find out:

1. Who built the centres and why?
2. What were they used for?
3. What happened? Were they deserted before or after the arrival of the Europeans? Why?
4. Original appearance.
5. Locate the site(s) on a map.

Suggested Activities

1. Divide the class into groups of 3 or 4 students. Give each group 3 or 4 sites to investigate.
2. Make a model/drawing/mural of the site.

Reflections

Native Americans societies changed dramatically with the arrival of the Europeans? List positive and negative change. Consider these issues:

- ☐ Was Columbus-Pizarro-Cortés-Cartier-Vancouver a hero?
- ☐ Was the arrival of the Europeans ultimately positive/negative for the cultures of the Americas?
- ☐ Is a dominant culture necessarily superior?

Suggested Activities

1. Decision making. Students should thoroughly explore both sides of an issue before taking a stand. List a minimum of 4 supporting points for each side; for and against. Both sides can be discussed afterwards with a partner, then a group and then the whole class. Students should be aware that the goal of persuasion is to change thinking. Encourage students to make additions to their lists as their thinking changes.

2. Persuasive Writing. Extend #2. to paragraph writing. Consider the points, state your opinion, then support it with more details.

UNIT 4:

Investigating the Present

Acquiring and Organizing Information

Choose a native group such as one found in the Amazon (Yanomami, Kayapo) the Cree, Navajo, Mayans, Guarani (Bolivia, Paraguay). Do 1-4 from the previous section Investigating the Past.

Suggested Activities

1. On a map of the Americas indicate the area where these people live.
   Present your information as a large wall chart / report / oral presentation individually, in pairs or as a group.

2. Invite someone into your classroom who is familiar with indigenous culture. Prepare questions for the guest.

3. Find some books about a child who lives in that society based on suggested activity 3 from Investigating the Past. (p. 74)

4. Compare and contrast two groups, using one element of the culture, i.e. religion and spirituality.

5. Find some books in your school or local library written by native authors. (See Resources at the back)
   - ☐ What are the themes in these books?
   - ☐ Are they different from any books you have read about native people written by non-native authors?

Reflections

Native societies changed drastically with the arrival of the European.

Consider the issues:

- ☐ Should Native People be responsible for their own justice and education systems?
- ☐ Do Native People have a better relationship with the earth than non-native people?
- ☐ What is social justice? What does it mean to correct the injustices of the past? Is this possible to do?

Suggested Activities

Bob Antone, sub-chief of the Oneida Nation of the Haudenosaunee Confederacy, wrote the following:

> *"Our challenge, for 1992 and beyond, is to acknowledge the historic reality of the past 500 years, to evaluate the present, and to work for a common future, based on new and meaningful relationships of mutual respect, trust and cooperation."*
>
> from *Oxfam 1992 and Beyond*

☐ Write your impression / thoughts after reading what Bob Antone wrote.

☐ With a partner, discuss what each of you has written.

Rediscovering Native Teachings

As environmental education takes on a global perspective, Native wisdom can guide us.

Betty Piwowar

In the mid-1970s at Exshaw school near Canmore, Alberta, I was involved in an innovative outdoor education program. My experience at this Alberta provincial school, where Native students comprised from 40% to 70% of the school population, was also the beginning of my involvement with Native People. Recently, as outdoor education has become linked with environmental and global education, and as the problems we are facing compel us to look deeper for answers, I have begun to reflect on those early days at Exshaw in light of what I have since learned about Native culture and values.

You see, at Exshaw school in the mid-1970s, we were breaking ground. We were pioneers in a movement that strove to foster awareness of environmental issues and to teach about ecosystems and interdependence of living things. We went on field trips, we went camping, skiing and even rock climbing, and we named our program "A Classroom as Big as All Outdoors."

We travelled up and down the Bow Valley on ecotours through grassland prairie, foothills, and forests. We climbed above the tree line to study how life adapts to the short summers and harsh winters. We did impact studies on early settlements, looking at tree regrowth at the original mining and sawmill sites of the Bow Valley. We examined the garbage and relics left in former settlements and learned about the time it takes for a can, a shoe or a shovel to decay. We searched the tombstones of the Banff, Canmore and Exshaw cemeteries for the nationalities of early settlers. We learned about the toll of the great flu epidemic of 1918 and how babies in those early days died of pneumonia in the winters and dysentery in the summers.

Each junior high class planned and raised funds throughout the year for an extended three to five day trip. We followed the gold rush trail to Barkerville and traced the building of the railroad through Roger's Pass, learning how humans modify and change their environment.

We included trips to the nearby Stoney Reserve, and at the Stoney Wilderness Centre were taught by Native resource people and elders. We saw hide preparation, studied animal tracks and did our own plot studies of the local ecosystems. We slept in teepees both winter and summer.

All of this was pretty fisty stuff for those days. Our overnight trips helped meld the two groups of students, Native and non-Native, who attended our school. Throughout this experience, however, one thing always puzzled me: Native students often chose not to come to school on field trip days. When I became principal of the school in 1979, I became more aware of how Native parents perceived our studies. They were supportive of our trips but often I would hear "Our children already are taught that" or "We have our own way for teaching that" or "This is not what we send our children to school to learn. We send them to learn from books. If we want them to learn about these things, it will be within our community."

You see, even though our Native friends kept telling us of the oneness of all creation and of "Mother Earth," we still didn't really get it. We never made the bridge; we never accepted that Native teaching had a lot to tell us about the environment, and that, in fact, it held answers to many of the problems of the planet. We saw that Native people could teach us a great deal about wilderness survival and living off the land, but we had not yet recognized that traditional Native teaching held keys to the survival of the planet.

As the years have gone by and I have studied Native cultures and Native issues, I have begun to catch a glimmer of what I missed seeing ten or fifteen years ago. We are beginning to recognize the contribution of Native teaching and philosophy to our efforts to ensure a continued life for our planet. We are learning phrases like "sustainable development" and "harmony of all living things." We are learning how these concepts can be applied to present day First World ventures and Third World development. We are learning the cost of encroachment into our rainforests and the destruction of traditional lands. We are beginning to see what Native people mean when they tell us their life, and ours, is linked to the land.

In the 1990s, global education has become a partner to environmental education. And thinking globally requires us to move closer to the traditional belief of Native people that all things – plants, animals, elements and peoples – are interrelated and interlinked. It is a concept of wholeness shown by the sacred circle, the medicine wheel, or the hoop of many hoops. But the circle starts with Mother Earth.

With the current destruction of the ozone layer, the green-house effect, and the continued devastation of the Earth's rainforests, we realize that we must recognize our interdependence on this planet. We can no longer be unconcerned about what happens in Brazil or in Mali. Red Crow (Floyd Westerman), a Dakota-Sioux from South Dakota who travelled to Brazil to support the Native people's fight against further destruction of the rainforest, put it this way:

"As Indians of this continent, we have thousand year old teachings that tell us that all life is interconnected, a spiderweb of life from insects all the way to eagles in the sky. And what we do to one strand, we do to the whole spiderweb. It is this connection that the world has to begin to learn and to see in order to live right on the earth."

Living "right" on the earth also means re-examining our ideas about ownership of land and resources. In Native Plains tradition, resources are to be shared, and when Europeans arrived on this continent, the Native People shared their knowledge and resources with them. A Native Canadian travelling to England in the 17th or 18th century would have been appalled to see that some lived in vast plenty while others starved or lived in poverty. This traditional value of sharing is still alive on many Native reserves. Yet today, millions of people throughout the world are suffering for lack of food while farmers in Canada dump wheat they cannot sell.

Within our classrooms we need to explore traditional Native teachings and acknowledge the contributions these teachings can make to our future life on the planet. As well as giving us corn, yams, snowshoes and toboggans, Native culture can teach us decision-making by consensus, a model for democracy, the concept of extended family, respect for age and elders, and how to heal ourselves with herbs and spirituality. Native tradition can teach us that we are holistic beings – physical, emotional, intellectual and spiritual, and that we need to balance these elements in our lives. If we accept the gifts of any of these teachings, we must not exploit them as we have exploited Native gifts in the past. By acknowledging what Native teaching has to offer, we will be helping ourselves and our planet; we will also be taking a step toward empowering our Native brothers and sisters and enhancing the self-esteem of our Native students.

Programs like the one at Exshaw School in the 1970s made a difference. As a result of such programs and the growth of environmental education, this generation is aware of environmental issues and the threats to the planet. We have raised people who are empowered and proactive in environmental issues.

But we must look now at global solutions and global education for the future. We must acknowledge the holistic nature of all life. We must return to basic philosophies and values offered in North American Native and other indigenous people's teachings, that we might respect and preserve the earth which gives us life.

Betty Piwowar is vice-principal of the band-controlled Morley Community School on the Stoney reserve near Canmore, Alberta. She has just completed an M.A. thesis in Native Education. Reprinted from: Green Teacher, *April-May 1992.*

Section VII

Late Intermediate (Secondary)

The following section has two units for late intermediate. The first is a humanities unit. The second is a unit on visual and performing arts with a First Nations cultural theme.

In the first section the lessons can be used as a unit following the layout presented or they can be done as individual lessons.

Both units have been carried out in the classroom and have been found to be very successful.

UNIT 1

Differing Views of Columbus:

A Humanities Unit

Goal: To examine how Christopher Columbus is portrayed in encyclopedias, books and children's picture books.

Activity 1: Researching Columbus

1. Divide the class into triads.

2. Give half of the triads the first view of Columbus (View 1) and the rest the second view of Columbus. (View 2)

3. Using chart paper, ask each group to answer the questions on the sheet titled " Who was Christopher Columbus?"

4. Ask each group to choose a reporter and, referring to the charts, report their findings to the class. Go through questions 1-5 and discuss the conflicting images of Columbus, the native people, and the purpose of the expeditions.

5. Post the charts around the classroom and ask each student to write a paragraph describing their reaction to the 2 differing views of Columbus that she\he has just heard. Why do you think these sources (i.e. encyclopedias and magazine articles) differ in their description of who Columbus was and what he did?

***Teachers' note:**

It is much more successful and has a greater impact if you substitute encyclopedias to find the first view of Columbus. Instead of using View 1 those triads would go to the library and use the encyclopedias while the remainder would stay in the classsroom and use View 2.

Additional Activity

Show the video "*The Columbus Controversy*", 23 minutes. Available free from Pat Clarke, Global Education Project, 731-8121, 1- (800) 663-9163. This program presents a look at the legacy of Christopher Columbus and how some historians are now demanding this legacy be examined from a different perspective.

View 1

Christopher Columbus was one of the greatest seamen and navigators of all time. Columbus, the eldest of five children, was born into a family of weavers in Genoa, Italy in 1451.

Christopher grew up to be a tall, strongly built young man with red hair and a ruddy complexion. He was quiet and deeply religious and he was quick to learn from experience.

As a youth, Christopher helped his father at the loom. But he always wanted to go to sea. Genoa was a busy and important seaport and he began sailing, learning how to handle the sails and oars.

In 1476, he shipped aboard a Genoese galley to Marseilles. It was attacked by ferocious pirates and Columbus was wounded but saved himself by swimming ashore.

In 1477, Columbus joined his brother Bartholomew in Lisbon, Portugal. They ran a business which sold charts and nautical instruments.

Columbus had a dream. He wanted to find a shorter western sea route to the Orient where there were spices and gold. He also wanted to spread the word of Christianity.

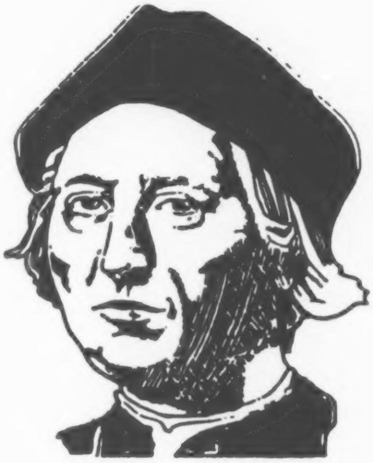
First, he approached the King of Portugal to invest in his expedition. He asked for three ships equipped and maintained at the King's expense. King John refused. But Columbus persisted. He offered his services to the Spanish monarchs, King Ferdinand and Queen Isabella. They were persuaded and accepted.

In April 1492, Columbus received his first charter. He was named viceroy and governor of all land he might discover. He was to have 1/10 of all precious metals and spices he might find.

October 12, 1492, after 33 days at sea, Columbus sighted the east coast of the Bahamas. He came ashore and claimed the land for God and Spain. He thought he had discovered India, but he had discovered America.

He called the inhabitants "Indians". With Indians as guides and interpreters, he sailed to what is now Cuba, then the Dominican Republic looking for gold and spices.

In 1493, Columbus returned to Spain. To prove he had reached the Orient, he took back gold, spices and 6 Indians.



Encouraged by Columbus's promises of gold, Ferdinand and Isabella asked him to return and explore further.

On his second voyage, Columbus returned commanding 17 ships and 1200 men. He founded the first European colony in America, called Isabella, after the Queen. He discovered Puerto Rico and Jamaica, where he encountered tribes of hostile cannibals which he had to subdue.

Initial reports of huge supplies of gold were false. There was little gold. When his third and fourth voyages proved unsuccessful in finding more gold and Queen Isabella had died, King Ferdinand grew disinterested.

For the rest of his life, Columbus remained unrecognized for his accomplishment of discovering America. He died in obscurity in 1566.

A compilation of information found in the following encyclopedias:

Americana 1990
Comptons 1990
New Book of Knowledge 1990
World Books 1990
Colliers 1990

View 2

Christopher Columbus was a merchant's clerk from the Italian city of Genoa, a part-time weaver and an expert sailor.

After many years, Columbus persuaded the King and Queen of Spain to finance his expedition to the Far East to search for new lands, gold and spices.

In return, Columbus demanded 10% of the profits, governorship over any new found land and the title "Admiral of the Ocean Sea". No explorer had ever skillfully negotiated so much.

In 1492, Columbus set out with 3 ships and a crew of 90. When they approached land now known as the Bahamas, they were met by the Arawak Indians who inhabited the land.

Columbus described the Arawak Indians as agile, generous, hospitable and sharing. He noted they had spears but did not carry arms. They had no iron. They wore tiny gold ornaments in their ears. They had a highly developed method of agriculture and cultivated yams, corn and cassava. They could spin and weave. Women were well treated and participated fully in Indian life. Columbus thought the Indians would make fine servants.

Looking for gold and spices, Columbus sailed from the Bahamas to Cuba to the Dominican Republic. He kidnapped several Arawak Indians to use as navigators. In Cuba, when several Indians refused to trade bows and arrows, he ordered his men to stab them and they were left to bleed to death.

Columbus returned to Spain with gold and spices. He also returned with 6 kidnapped Arawak Indians. He presented the Indians to the Spanish Court. They died in Spain shortly after their arrival.

Columbus exaggerated his findings to King Ferdinand and Queen Isabella. He insisted he had reached the Far East. He said he found great mines of gold and many spices. He hadn't. He lied.

Columbus returned in 1495 with 17 ships and 1200 men. This time, he was looking for slaves as well as gold. He ordered his crew to round up 1500 Arawak men, women and children. They were put in pens and guarded by ferocious dogs. 500 of the strongest and fittest were selected and forcibly taken to Spain. 200 died en route. The remaining 300 died in captivity as slaves.

Desperate for gold to repay his investors, Columbus ordered his men to collect from all persons 14 years or older a certain quantity of gold every three months. When the Indians brought the gold, they were given a copper token to wear around their neck. Indians found without a copper token had their hands cut off and bled to death.

When the Arawaks tried to resist, they faced muskets and swords.

Mass suicides began amongst the Arawaks. Infants were killed to save them from the Spaniards.

In two years, on Haiti, one half of the population (125,000) were dead.

When Columbus realized there was no gold left, the remaining Indians were forced to work as slave labour in mines and on plantations.

By 1515, there were 50,000 Arawaks.

By 1550, there were 500.

By 1650, none of the original Arawaks or their descendants remained.

Zinn, Howard *A Peoples's History of the United States*
New York: Harper and Row, 1980, pp 2 - 8.

Activity 2 :

Examining Columbus in Children's Literature

Show the video or slide presentation entitled *Examining Columbus* which is an examination of the texts and illustrations of children's books on Columbus.

Available from Pat Clarke
Global Education Project BCTF
Phone 731-8121 or toll free 1-(800)-663-9163

Who Was Christopher Columbus?

1. What was the purpose of his expedition?

____

____

____

2. How is Christopher Columbus described in the article?
List five words that describe him.

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3. What were the results of the voyages?

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4. How are the inhabitants of the new land described in the article?
List five words to describe them.

____

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5. For what should Christopher Columbus be remembered?

____

____

____

Activity 3: Book Reviews

Gather together storybooks on Christopher Columbus from your local elementary school libraries and District Resource Center.

The Columbus Story

In pairs, choose a storybook about Christopher Columbus. Read the story of Columbus and answer the following questions. Be ready to present your findings to the class.

1. What kind of a person was Columbus? What words are used to describe him?

2. How do the illustrations show Columbus? Choose one to show to the class.

3. Are there any pictures of Isabella, Ferdinand and Columbus? Can you tell by the picture what their relationship is?

4. How does this book show the first encounter in the new land?

5. How are the Native People described in the story?
   What specific words are used to describe them?

6. How do the illustrations show the native people?

7. Was there anything omitted from the story that you would like to add?

8. On a scale of 1 to 10, what score would you give this book for historical accuracy? Be prepared to defend your opinion.

Bibliography

1. Adler, D. *Christopher Columbus: A First Biography.* New York: Holiday House, 1991.

2. Adler, D. *A Picture Book of Christopher Columbus.* New York: Holiday House. 1991.

3. D'Avlaire, Ingri & Edgar. *Columbus.* New York: Doubleday, 1955

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5. Fishchette, L. *All Pigs on Deck.* New York: Delacorte, 1991.

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9. Marzollo, J, *In 1492.* Scholastic, 1991.

10. *My First Voyage: Christopher Columbus.* Santa Barbara: Bellerophon, 1990.

11. Painter, D. *Columbus.* San Diego: Greenhaven Press, 1980.

12. Sis, P. *Follow the Dream.* New York: Knopf, 1991.

13. Smith, B. *The First Voyage of Christopher Columbus, 1492. London: Viking, 1992.*

14. Tomb, Eric *A Coloring Book of Great Explorers.* Santa Barbara:Bellerophon Books, 1987.

16. Ventura, P *1492: Year of the New World.* New York: Atheneum, 1983

17. Weil, L. *I, Christopher Columbus.* New York: Atheneum, 1983

18. Zadig, D *Columbus: Discoverer of the New World.* Minnesota: Creative Education, 1988.

Activity 4: Poetry Writing

Read the poem " Two Women" to the class.

Divide class into pairs and following the pattern presented in the poem, ask each pair to write a poem describing the first encounter between an Arawak (or any other Native American) and a European sailor \ soldier.When they have been given sufficient time, ask students to read poems to class. The first line could read

I am an Arawak *I am a sailor* - see student example on next page.

First Encounter

I am a chief

I am a captain

I saw a floating island

I saw some new land

There were men on the island

here were savages on the land.

We welcomed them

They came after us with weapons.

They hurt and killed my people for no reason

We tried to keep peace.

They took my people and made them slaves

We invited some to join our exploration

They took our homes and belongings
and gave us small amounts of useless items
We did a fair trade with them and gave
them beautiful things.

They destroyed our culture and forced us
to believe in their culture.
We introduced them to a new and proper way
of life.

They killed most of my people with weapons and new diseases

Unfortunately a few of them died of some
strange savage-like disease.

They took our land and food

We set up beautiful settlements and brought
civilization to this new world.

Then they left

Then we left.

They left us with nothing

We gave them every thing.

Rajiner Atwal *Juliette O'Keefe*
North Surrey Secondary School

Two Women

I am a woman.
I am a woman.

I am a woman born of a woman whose man owned a factory.
I am a woman born of a woman whose man
laboured in a factory.

I am a woman whose man wore silk suits, who
constantly watched his weight.
I am a woman whose man wore
tattered clothing, whose heart was
constantly strangled by hunger.

I am a woman who watched two babies grow into
beautiful children.
I am a woman who watched two babies die
because there was no money.

I am a woman who watched twins grow into popular college students
with summers abroad.
I am a woman who watched three
children grow, but with bellies
stretched from no food.

But then there was a man;
But then there was a man;

And he talked about the peasants getting richer by my family getting
poorer.
And he told me of days that would be
better, and he made the days better.

We had to eat rice.
We had rice.

We had to eat beans!
We had beans.

My children were no longer given summer visas to Europe.
My children no longer cried themelves
to sleep.

And I felt like a peasant.

And I felt like a woman.

A peasant with a dull, hard, unexciting life.
Like a woman with a life that sometimes
allowed a song.

And I saw a man.
And I saw a man.

And together we began to plot with the hope of the return to freedom.
I saw his heart begin to beat with hope
of freedom at last.

Someday, the return to freedom.
Someday freedom.

And then,
But then,

One day,
One day,

There were planes overhead and guns firing close by.
There were planes overhead and guns
firing in the distance.

I gathered my children and went home.
I gathered my children and ran.

And the guns moved farther and farther away,
But the guns moved closer and closer.

And then, they announced that freedom had been restored!
And then they came, young boys really,

They came into my home along with my man.
They came and found my man.

Those men whose money was almost gone-
They found all of the men whose lives
were almost their own.

We all had drinks to celebrate.
And they shot them all.

The most wonderful martinis.

They shot my man.

And then they asked us to dance.
And they came for me.
Me
For my sisters.

And then they took us.
Then they took us.

They took us to dinner at a small, private club.
They stripped from us the dignity we
gained.

And they treated us to beef.
And then they raped us.

It was one course after another.
One after another they came after us.

We nearly burst we were so full.
Lunging, plunging - sisters bleeding,
sisters dying.

It was magnificent to be free again!
It was hardly a relief to have survived.

The beans have almost disappeared now.
The beans have disappeared.

The rice - I've replaced it with chicken or steak.
The rice, I cannot find it.

And the parties continue night after night to make up for all the time
wasted.
And my silent tears are joined once more
by the midnight cries of my children.

And I feel like a woman again.
They say, I am a woman.

This was written by a working class Chilean woman 1973, shortly after Chile's socialist president, Salvador Allende, was overthrown. A US missionary translated the work and brought it with her when she was forced to leave Chile.

UNIT 2

The Modern Myth:

A Visual and Performing Arts Unit on First Nation Culture

Burnaby South Seconday School
Written By: Diane Paul
Paul Batten
David Greve

The following is an example of one of the programs going on in the Burnaby School District. Some of these programs are aimed at native students only. Other programs are aimed at the whole student body to focus awareness on native issues and perspectives.

For further information contact:

Geraldine Bob, Native Cultural Worker for Burnaby School District
Phone (604) 530-0937.

BEST COPY AVAILABLE

Integrated Unit on First Nations Culture

The Visual and Performing Arts Department at Burnaby South Secondary School has recently completed a special integrated study which provided high school students with the opportunity to develop an understanding and appreciation of the First Nations culture of the Pacific Northwest. With the guidance and resources of Geraldine Bob, the Native Cultural Worker for the Burnaby School District, Grade 9/10 classes of David Greve, Paul Batten, and Diane Paul joined together. The project fostered a sharing of culture through art, music, and drama.

The planning process for this unit was quite extensive due to the nature of the subject matter and the large numbers of students who were to be involved; over eighty-five in all. The idea to integrate the classes came from a very strong sense of common goals and beliefs within the Visual and Performing Arts Department. In preparation for the new Burnaby South 2000 School, which is scheduled to open in January 1993, we wanted to challenge ourselves and our students by experimenting with new teaching styles. In addition, an increasing awareness of First Nation issues in the media gave further relevance to our desire to examine the richness of the arts in the First Nations culture.

To begin the unit, a variety of First Nations people were brought to the school to share their culture and art with the students. An hereditary Nisga'a Chief, Peter Nyce, shared his historical and modern insights into the lives of his people. *Spirit Song*, a group of First Nations actors and dancers, worked with the students through theatre games to help establish a sense of trust. George Littlechild, a celebrated artist working in Vancouver and a native of Plains Cree ancestry, spoke to the students about the symbolism in his art and of the importance of understanding one's own heritage. In classes where guest speakers were not present, the students explored the ideas of myth and legend and discussed the importance of these ritual stories in both the First Nations culture and their own cultures. The students toured the University of British Columbia's Museum of Anthropology, which holds an extensive collection of First Nation's art and culture, and were asked to respond to their surroundings in poems, drawings, or songs.

The final project for the students involved using their experience of studying the First Nations culture to create a modern myth centred around an issue of their choice. The students were not to imitate that which they had witnessed among the First Nations, but were challenged to create meaningful and current stories with personal symbols and original music. In small groups the students presented legends on subjects ranging from Racism, to AIDS, to the Environment. The groups were made up of students from all three of the different subject areas; art, music, and drama. In preparing their presentations, the students were asked to use their specialty subject and to explore the areas of the Visual and Performing Arts with which they were not as familiar. In this respect the students showed great initiative and interest.

Unit Plan

Topic: Exploration of First Nations Culture and the Modern Myth.

Level: Grade 9 / 10 Music, Art and Drama

Length: Twelve one hour periods

Objectives:

☐ To provide students with an opportunity to develop an understanding and appreciation of the culture of the First Nations people and to explore the power of myth as it relates to their own culture.

☐ To foster a sharing of culture through art, music and drama.

Materials:

☐ First Nations folktales, myth and pictures books

☐ video tape "The Elders Are Watching"

☐ art supplies

☐ simple musical instruments

☐ available drama props and performance space

Introduction:

1. Put students into groups to define "myth". Compare the concept of myth to that of legend and folktale.
   Share with the class.

2. Gather together as many First Nation myths, legends and picture books as possible, Select one favourite story to read aloud to introduce the unit to the students. If funding allows, bring in a First Nations Storyteller or an elder who would be willing to read one of the stories and discuss the content with the student.

When reading the story to the students , have them predict from the title:

☐ Who would write a story like this? Why?

Goals while reading and after reading:

What events precipitate this story? How does the author use symbolism in this story? What universal theme or themes are expressed? How does this story show us important things about the world that we live in and teach us ways to behave in our everyday world? Allow follow-up responses that lead to discussion of folktales, myths and legends, and the recurrence of common themes.

3. Bring in artifacts, books, slides etc. of First Nations art or visit the Museum of Anthropology at the University of British Columbia. Through these activities the student will become more familiar with the importance of symbols in culture.

4. Show and discuss the video of the modern First Nations story, *The Elders are Watching* by Roy Vickers. Ask students two significant questions;

☐ How does this story mirror and draw upon our own world?

☐ What important things does the story tell us about the world that we live in and how we behave in our world?

First Nations Resource People at Burnaby South

Peter Nyce - An hereditary Nisga'a Chief shared his historical and modern insights into the lives of his people.

Spirit Song - A group of First Nations actors.

George Littlechild - A celebrated artist of Plains Cree ancestry.

Geraldine Bob - Storyteller and First Nations Resource Person.

Presentations

1. Working in groups which include art, music and drama students, brainstorm issues which are important or interesting to your group.

2. Project Outline - Using the expertise and creativity of your group, decide how you will present your modern myth based on the issue which you have chosen; i.e. theme, method of presentation, symbol, music.

3. Ensure that the presentations are in the form of a myth as opposed to just telling a story. Ask the students if the message of their myth will still be relevant in the future.

4. With proper supervision the students have access to the art, music and drama facilities through the duration of the project. The students are not to imitate that which they had witnessed among the First Nations culture, but are challenged to create meaningful and current stories with personal symbols and original music.

Evaluation:

1. The students presented their modern myths to the entire class. Each myth had to use elements of music, art and drama.

2. Students responded to self evaluation forms which were divided into two parts; individual and group marks. In addition they wrote responses to questions which described their experiences during the unit.

Assignment From the Museum of Anthropology

The students arrived in the Great Hall of the Museum of Anthropology. They began by looking at their surroundings and then writing down the words of their first impressions of the Great Hall. The students then found a place which they found comfortable to sit back and write or draw. They were asked to write a poem, personal response, story, or to draw. This is an example of one of the student's poems.

Raven Raven, standing tall
Never giving in to a mighty fall
Standing on the beach alone
Giving out a heartfelt groan.
"Friends, friends, I need a friend"
Look , there right around the bend.
From a clamshell, single file out they came
Not one looking the same
Raven, Raven standing tall
Never giving in to a mighty fall.
Rhea

Group Work

1. Brainstorm suggestions of issues which are important or interesting to your group. Try to make sure that the issues you choose are quite specific. For example: "The Rainforest" as opposed to "The Environment".

2. Choose one of the issues which you recorded in the previous question and write down everything you know about that issue. This might help you decide if this is a good topic for your project.

3. Think of some images which might be associated with the issue which you have chosen. What is the first thing that comes to your mind when you think of that issue?

4. Do you know enough about the issue you have chosen to complete this project? Where might you find additional information to help you understand more about the topic?

Modern Myth Outline

1. What theme have you chosen for your modern myth?

2. How are you going to present this myth?

3. Describe or draw the symbol which you are going to use to help represent your myth.

4. How is your group going to use the expertise you have in the three areas: music, art, drama.

Storyboard

TITLE:

CHARACTERS:

SETTING:

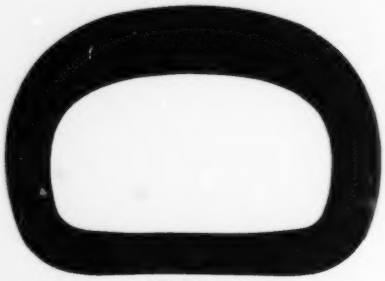
Time

Place

ISSUE:

SOLUTION:

ENDING:



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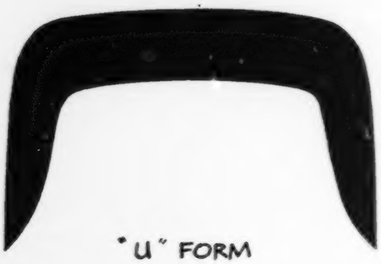

"U" FORM

Art Room

Students were brought to the art room to work on masks and symbols which expressed their message. Having seen the importance of symbols in the First Nations culture, they were challenged to create their own designs which represented the issue chosen for their myth. After consulting our First Nations coordinator, we agreed that students could use the "Ovoid" and the "U" form. These are Northwest Coast symbols dating back to archaeological finds at least 2000 years old. Some students used these shapes in a variety of ways to create animal masks and crests. Included here are the two forms. Other students were inspired by these simple forms and went on to create their own art work.

Music Room

The students used original music to evoke the atmosphere which they felt was appropriate for the presentation of their modem myth. They used synthesizers, small percussion instruments and the guitar to play this original music. Some of the groups also recorded sound effects on tape or used previously recorded music which represented how they felt about the topic they had chosen.

Drama Room

In the drama room, the students experimented with their performance ideas. Artwork, props, music and lighting cues were incorporated into rehearsals. Run-throughs were viewed and encouraged as the performance dates approached. The drama room was a focal point as it was the location where the students would bring their ideas together.

Several of the presentations by the students were very effective and powerful. The following script is one presentation which incorporated a narrative, original music composed and performed on the classical guitar and drum, as well as dance and movement.

Many years ago the world was separated into two types of people; black and white. Neither of the people went into the other's side, known as the darkside and the lightside. Perhaps it was just fate that one day the wall that separated them disappeared.

Two people that were near the wall but on opposite sides could now see the worlds beyond.

Their minds told them not to leave their worlds but their curiosity told them otherwise. As they followed the light ahead of them they turned back, too afraid to carry on. As they passed one another they thought they saw their own shadows. They were afraid because the image they saw was the same shape and the same size as themselves, just a different colour. Seeing the image gave them both the same feeling you get passing a shiny penny on the sidewalk. You think you'll never need the penny but you feel safe just knowing that you can hold it in the palm of your hand. This feeling began to make their fear go away.

They thought if they could only change each other's colour , then they could become friends. After trying this many times they learned that they couldn't become the same. They decided to become enemies. As one person looked at the other sitting far away, she wondered if she had done the right thing. Bravely, she stepped forward to help her new friend up. Together they turned toward the darkness. As they turned back into the light the spirit of patience, forgiveness, and friendship made the two equals. Together this is what the new world will become.

Dawn, Ernest, Sylvia, Ivana, Katherine, Claire and Selina.

Additional Activity

First Nations Movie Review

Time:

Issue assignment over weekend Friday to Monday.

A. Choose one of the following movies:

1. Last of the Mohicans
2. Little Big Man
3. Dances with Wolves
4. Emerald Forest
5. El Norte
6. ThunderHeart
7. The Mission
8. Pow-Wow Highway
9. Son of Morning Star

Some classroom activity suggestions:

1. Write a movie review to be used in a newspaper or for a radio programme. The following points could be mentioned:
   - ☐ Describe the role of First Nations and non-First Nations people.
   - ☐ Look at the underlying theme(s), character development and conflict.
   - ☐ Look at the strengths and weaknesses of the movie.
   - ☐ Is this movie worth recommending? Why? Why not?

   This review could be done with a partner, one person doing a "thumbs up" review, the other doing a "thumbs down" review.

2. A student or a group of students could design a movie marquee poster illustrating a memorable moment in the movie.

"Today the Aboriginal people and other Canadians stand on opposite shores of a wide river of mistrust and misunderstanding. Each continues to search through the mist for a clear reflection in the waters along the oppposite shore. If we are truly to resolve the issues that separate us, that tear at the heart of this great country, Canada, and this great province of British Columbia, then we must each retrace our steps through our history to the source of our misperception and define, clearly, new visions and pragmatic mechanisms that will allow our cultural realities to survive and co-exist. We must seek out those narrow spots near the river's source where our hands may be joined as equal and honourable partners in a new beginning."

Rod Robinson, Nisga'a
Project North, Aboriginal Issues in B.C. : A Resource Kit

That dream
shall have a name
after all,
and it will not be vengeful
but wealthy with love
and compassion
and knowledge
And it will rise
in this heart
which is our America.

Simon J.Ortiz,
in *From Sand Creek*, 1981
Reprinted in Border/Lines,
Winter 1991/92.

Section VIII

Resources

Recommended Reading

Background Material for Teachers

Prison of Grass
Howard Adams
Described as "a classic work of revisionist history, in which the author contrasts the official history found in the federal government's documents with the unpublished history of the Indian and Métis people of Canada. One of the first books exploring the cultural, historical, and psychological aspects of colonialism from the perspective of Native Peoples."
Available at Chief's Mask, 37 Water Street, Vancouver, B.C.V6B 1A1
1989 ISBN 0-88-770-2112

Dangerous Memories: Invasion and Resistance since 1492
Chicago Religious Task Force on Central America
The authors have attempted to provide some of the vision and voices of a history which are not usually seen or heard in mainstream educational curricula.
Available from 59 E. VanBuren, Suite 1400
Chicago, IL 60605
ISBN 0-963-1026-05 $12.00.

Memory of Fire: Century of the Wind
Eduardo Galeano
This historical narration of the history of the Americas from indigenous creation myths to the present day is published in three volumes: *Genesis; Faces and Masks;* and *Century of the Wind.*
Pantheon Books
201 East 50th St., New York, NY 10022
ISBN
  Genesis 0-394-74-730-5
  Faces and Masks 0-394-75167-1
  Century of the Wind 0-394-55-3616 $19

Columbus: His Enterprise
Hans Koning
Originally published in 1976 and updated in 1990, this book documents the initial contact between Europe and the Indigenous peoples of the Americas. Koning gives a historical background to the invasion and describes Columbus as he really was. This book is suitable for a high school audience, and includes a section for teachers on discussing Columbus in the classroom.
Monthly Review Press
122 W. 27th Street, New York, N.Y. 10001
ISBN 085345-825-1 $8.95

Indian Giver
Warren Lowes
Indian Giver chronicles contributions made to the modern world by the aboriginal people of the western hemisphere. Warren Lowes provides the reader with a host of intelligent and surprising accounts of the significant gifts made by aboriginal peoples. Lowes will capture your interest in aboriginal cultures of the Western Hemisphere.
Available at Theytus Books,
Box 218, Pentiction, B.C. V2A 6K3
ISBN 0-919441-25-4 $9.95

The People Shall Continue
Simon Ortiz
Illustrated by Sharol Graves
An epic story of Native American peoples, extending in time from the creation to present, a "teaching story" of destruction, fighting back, and survival.
Children's Book Press,
1461 Ninth Avenue, San Francisco, CA 94122.
ISBN 0-89239-041-7 $13.95.

The Conquest of Paradise: Columbus and the Columbian Legacy
Kirkpatrick Sale
An excellent description and analysis of the damaging effects of European colonialism on the culture of indigenous people and the ecology of the Americas.
NAL / Dutton, 375 Hudson Street, New York, NY 10014
ISBN 0-452-26669-6. $12.95

Indian Givers: How the Indians of the Americas Transformed the World
J. Weatherford
This ground-breaking book describes contributions that indigenous people have made to the world, including systems of government, technologies, foods and agricultural techniques. Weatherford claims that "America has yet to be discovered..."
Crown Publishers, 225 Park Avenue South, New York, NY 10003
ISBN 0-449-904-962 $12.00

Stolen Continent
Ronald Wright
From the author of *Time Among the Maya,* this book looks at 5 civilizations of the Americas: Maya, Inca, Aztec, Cherokee, and Iroquois, and the effect the conquest had on their societies.
Viking Penguin Books Canada Ltd.
10 Alcorn Avenue, Toronto, Ontario, M4V 3B2
ISBN 0-670-83483-1 $29.00

Elementary Resources

Aboriginal Cultural Diversity: Elementary Package
Produced by BCTF Program Against Racism, 46p. 1989. This resource package was compiled to honor the rich and diverse heritage of B.C.'s First Peoples. The lessons included are a starting point for teachers to present the "aboriginal" point of view. Any of the lesson ideas can be adapted from one grade level to the next.

The Bird Who Cleans the World and Other Mayan Fables
A collection of Jakaltek Mayan folktales told to the author by his mother and the elders of his Guatemalan village. Illustrated with Mayan images. Distributed by INBOOK (800) 253-3605.
ISBN 0-915306-93-X. $22.95.

I Can't Have Bannock But the Beaver Has a Dam
Bernelda Wheeler
This story takes place in a northern setting and it tells of how a beaver delays the making of bannock.
Pemmican Publications Inc.
Unit 2, 1635 Burrows
Winnipeg, Manitoba, R2X 0T1
(204) 589-6346 $5.95

Enwhisteetkwa
Walk in Water
Written and illustrated by Jeannette C. Armstrong, *Enwhisteetkwa* is an inside view of what life might have been like for a child of eleven in 1860 in the Okanagan Valley of British Columbia. An important aspect of *Enwhisteetkwa* is an encounter with non-Indian people and the central character's perception of what that was like. The book concludes in the Fall season when the foods have been gathered and thanks are given to the Creator - to the Great Spirit.
Theytus Books, Box 218, Pentiction, B.C. V2A 6K3
ISBN 0-919441-12-2. $5.95

Sima 7 Come Join Me
Lorna Williams
Illustrated by Mary Longman
Stories told by youth at a youth gathering. First Nations Reader, written and illustrated by First Nations People.
Available from: Faculty of Education,
University of B.C.
Book $15.00 Teachers Guide $15.00.

Early / Late Intermediate Resources

Colonialism in the Americas: A Critical Look

This book deals with colonialism and its effects, and includes case studies, class activities, and a colonial simulation game. Available from VIDEA.

407 - 620 View Street, Victoria , B.C. V8W 1J6
Phone 385-2333 $10.00

Rethinking Columbus

Essays and Resources for Teaching about the 500th Anniversary of Columbus' arrival in the Americas. Available from the Lesson Aids department at the BCTF for $6.

The Aboriginal Peoples of British Columbia: A Profile

Free from Ministry of Native Affairs , The Legislature, Victoria.

Peace and Global Education PSA

Their Fall 1991 issue is entitled *Discovery/Rediscovery.* Available from Debbie Stagg at the BCTF.

Late Intermediate (Secondary) Resources

The Gaia Atlas of First Peoples
Julian Burger
A simply written and beautifully presented overview of the issues facing indigenous peoples the world over.

Available at Banyen Books, Vancouver.
Doubleday, 666 Fifth Avenue, New York, N.Y. 10103
ISBN 0-385-266-53-7 $19.95

Mayas, Aztecs, and Incas
Mark Dworkin
A thorough coverage of the pre-Columbian cultures of the Mayas, Aztecs and Incas.
Available from Lesson Aids at the BCTF. $28.00

Shuswap History: The First 100 Years of Contact

The Shuswap Indians lived in harmony with their lands for thousands of years. Yet, in the span of just two generations, the lives of the Shuswap people changed for all time. This informative text chronicles the changes brought to Shuswap culture and lifestyle during the 19th Century, "The First Hundred Years of Contact." Available from:

Secwepemc Cultural Education Society
345 Yellowhead Highway
Kamloops, B.C V2H 1H1
Ph. (604) 828-9783
$13.95 (20% educational discount)

The Riel Rebellion: A Biographical Approach

Charles and Cynthia Hou
An illustrated history of the Riel Rebellion containing biographies of Louis Riel and 20 other individuals associated with Riel and/or the Rebellion of 1885. Each chapter contains questions and ideas for projects, and the book may be used as a resource for a student retrial for Louis Riel. 162 p. 1985.
Available from Lesson Aids BCTF $17.55

The Riel Rebellion:A Biographical Approach-Teachers's Guide

Charles and Cynthia Hou

A comprehensive guide describing objectives and methodology and giving further ideas for projects. Contains a detailed guide to conducting a student retrial of Louis Riel. 69 p. 1985.

Available BCTF $12.00

The First Nations Land Question: A Resource Package

Compiled by the First Nations PSA with support from the BCTF and Program Against Racism. Available through Lesson Aids. $10.

Aboriginal Issues in British Columbia: A Resource Kit

This Resource Kit deals with many dimensions of the relationship between the aboriginal and non-aboriginal citizens of British Columbia. Available through Lesson Aids. $15.

Kai Visionworks Resource Package

This group has assembled an excellent package of handouts and suggestions for action on the 500th anniversary. It includes articles and facts on Columbus, maps, stamps, quotes, posters, cartoons, ideas for teachers, a bibliography and advice on how to get your message into newspapers, radio and TV. The best thing is that it only costs $5 and you can make as many copies as you want! All teachers should get this package.

Kai Visionworks c/o DEC, 620 Bloor Street West, Toronto, Ontario
M6G 1K7 (416) 516-2966

1992 and Beyond: An Indigenous Activities' Resource Kit

A good background resource for teachers which provides perspectives on the 500th from indigenous writers as well as discussing contemporary indigenous issues in Canada and internationally.

Oxfam Canada Indigenous Peoples Support Network
356 Queens Avenue,
London, Ontario, N6B 1X6
$15.

Eagle Feather and Honor

Ferguson Plain

This is a story about a young boy and his grandfather. The grandfather teaches him the values of life through traditional activities and stories. One day at a powwow the young boy receives his grandfather's eagle feather, a great honor bestowed only to the worthy. $6.95

How Food Was Given

This is one of 4 award-winning children's stories of the Kou-skelowh (We are the People) series of children's books first produced in 1984 by Theytus Books.

Other titles are:
Neekna and Chemai
How Names Were Given
How Turtles Set the Animals Free
$12.95

Going Native: American Indian Cookery

Seattle Indian Services Commission

Going Native is a compilation of the best recipes from over thirty Indian cookbooks. The recipes have been selected because they capture the flavor of Indian cooking while being easily prepared in contemporary kitchens. $16.95

I Am Woman

Lee Maracle

Weaving the lesson, values, and oratory of her grannies, utilizing the natural prose inherent in oral history and the tradition of teaching through the use of story, combined with her own poetic visions, has given rise to this unique and significant contribution to our collective search for a path to regain our humanity. $10.95

In Search of April Raintree

Beatrice Culleton

This intense novel is a powerful indictment of the treatment of Métis children in white foster homes. It is also an inspiring story about two Métis sisters who search for identities in a world beset with discrimination. In a narrative unsweetened by sentiment or apology, the reader is drawn into a tragic existence, escaped by only one sister. $6.95

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Theytus Books Ltd. set a precedent in the publishing world in 1980 by becoming the first book publishing house in Canada to be under First Nation ownership and control. Since then the company has been publishing books of exceptional quality relating to First Nation subject matter. Titles published by the company have included novels, children's books and educational materials, as well as books dealing with First Nation history, culture, politics and literature.

Theytus Books Ltd. is based out of the En'owkin Centre, a First Nation cultural and educational institute in Pentiction, British Columbia. Under First Nation ownership and control and staffed entirely by First Nations people, the company completes all the reviewing, typesetting, editing, layout and design stages of its books in house. In the Okanagan language "Theytus" means 'preserving for the sake of handing down', and this is the basis of the company's entire publishing philosophy. By publishing authentic and accurate information about First Nations and promoting First Nation authors, Theytus Books seeks to achieve this goal.

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Manager, Theytus Books Ltd.
Box 218,
Penticton, B.C. V2A 6K3.
Ph. (604) 493-7181
Fax: (604) 493-5302

Audio Visual / Films

Legacy - Land, Power and the First Nations: Journal Native Series

Co-produced by the Native Education Branch and the Ministry of Aboriginal Affairs. Richmond, B.C.: Image Media Services Ltd. (distributor), 150-12140 Horseshoe Way, Richmond, B.C. phone 272-7797, 1992. 1 videocassette (approx. 120 min.).

SUMMARY: This presentation includes the original 5-part 1991 CBC Journal series on First Nations issues. It can be used as a supplementary teaching resource on these issues, and also for general humanities courses.

The Columbus Controversy: Challenging How History is Written

American School Publishers, 1992.

1 videocassette (23 min.): col.; 1/2" + 1 videogram (Teachers' guide)

SUMMARY: "This program presents a look at the legacy of Christopher Columbus, and how some historians are now demanding that this legend be examined from a different perspective."

Available from Global Education Project B.C.T.F.
731-8121 or toll free 1-800-663-9163.

The National Film Board of Canada

has a special annotated catalogue entitled *Our Home and Native Land* for those interested in native issues. Available free from:

National Film Board of Canada
Suite 300
1045 Howe Street
Vancouver, B.C.
V6Z 2B1

First Nations Issues Video Project

13 documentaries averaging 18 minutes in length, for intermediate classrooms, grades 4-10. Includes short versions of classic and current documentaries from the NFB and independent filmmakers. Designed as a general introduction to First Nations issues, the voices of First Nations are clearly heard in these documentaries about relations between First Nations and Canada. The topics include environmental issues, residential schools, NATO war games in Labrador, land claims, the Potlatch, self-government, traditional justice, missionaries in Paraguay, and cultural and artistic revival. (release: Fall 1992)

Producers: Face to Face Media and the National Film Board

Available from: NFB (all provinces); Image Media (BC schools only)
Price: TBA (less than $150); BC schools contact Image Media
Support materials: 48 page teachers' guide. For a free copy of the guide write to

Jan Clemson, NFB,
300-1045 Howe Street,
Vancouver, B.C. V6Z 2B1

Magazines

Perspective Magazine
'Five Hundred Years of Resistance in Perspective' explores a history of domination of Native Americans and the exploitation and enslavement involved in taming Native lands.
Free from Perspective c/o NS PIRG
6136 University Avenue, Halifax, N.S. B3H 4J2 Ph. (902) 494-6662

NACLA Report on the Americas
Published by the North American Congress on Latin America, this magazine is focused on the political, social and economic struggles of the people of Latin America. It is published five times per year for $22, and in 1992 will devote each issue to the 500th anniversary.
NACLA, 475 Riverside Dr. (Suite 454), New York, NY 10115
Ph. (212) 870-3146

South and Meso American Indians Information Centre (SAIIC) Newsletter
This is one of the best periodicals on the struggles of indigenous peoples in North, Central, South America and the Caribbean. SAIIC is acting as a coordinating centre for 500 years activities in the US, and their newsletter has many articles and statements by indigenous groups about their struggles and the 500th anniversary. It is published 2-4 times per year and is available for an annual $15 membership. SAIIC has also published an excellent directory of groups and resources on the 500th anniversary and a resource guide on peoples of the Amazon.
SAIIC, PO Box 28703, Oakland, California, 94604 .
Ph. (510) 834-4263

The New Internationalist December, 1991 Issue:
Hidden History: Columbus & the Colonial Legacy.
35 Riviera Drive, Unit 17, Markham, Ontario L3R 9Z9
Ph. (416) 946-0406. $3.00

Briarpatch Magazine
The April 1992 issue, "Combatting Colonialism: 500 Years of Resistance on Survival," looks at Columbus, residential schools, Indigenous women, non-Aboriginal solidarity, forest destruction, uranium development, and also covers the situation of indigenous peoples in Canada, Mexico, Guatemala, Chile, and the South Pacific.
Briarpatch, 2138 McIntyre Street, Regina, Saskatchewan, S4P 2R7
(306) 525-2949

Border/Lines
cultures contexts canadas
Winter 91-92 is written, illustrated & produced by Native Americans
Border/Lines
Bethune College, York University, 4700 Keele Street, North York, Ontario M3J 1P3(416) 360-5249
$20 for 4 issues

Newspapers

A listing of B.C. newspapers that deal with topics relevant to local, provincial and national First Nation issues.

Awa' k' wis (published monthly)
Kwakiutl District Council
P.O. Box 2490
Port Hardy, B.C. V0N 2P0
Ph. 949-9433

Ha- shilth- Sa (published every 6 weeks)
Nuu-chaah-nulth Tribal Council
P.O. Box 1383
Port Alberni, B.C.
V9Y 7M2
Ph. 724-5757

Kahtou News '92 (published biweekly)
Sinku Drive, P.O.Box 192,
Sechelt, B.C. V0N 3A0
885-7391

Kutuq'qakyam (published monthly)
Ktunaxa-Kinbasket Independent School System Society
Site 15 - 14 SS 3
Cranbrook, B.C. V1C 6H3
Ph. 489-4110 / 489-5762

Secwepemc News (published monthly)
345 Yellowhead Highway
Kamloops, B.C. V2H 1H1
Ph. 828-9784 or 828-9779